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The Spirit, Principles,
Faith, and Worship,
of the Huguenots.

REV. J. A. MARTIN. B. D.



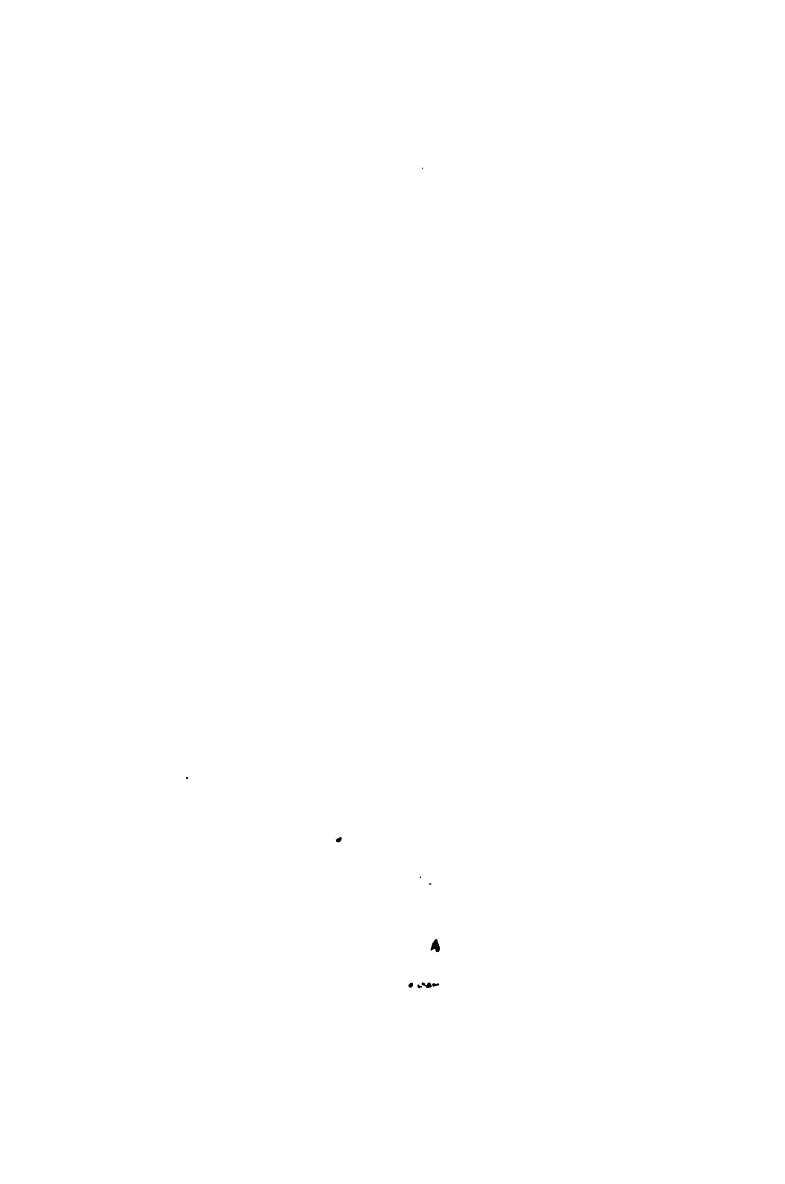
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THE
Spirit, Principles, Faith,
and Worship
OF THE HUGUENOTS
IN THEIR DAY,

As opposed to the spirit and doctrines of Rome.

*These were their crimes : for these they were hunted down
like wild beasts.*

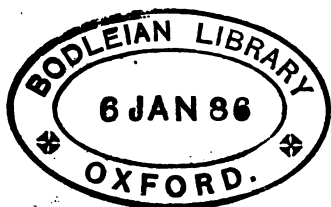
BY THE
REV. J. A. MARTIN, B.D.,

PASTOR OF THE FRENCH CHURCH,
CANTERBURY CATHEDRAL.

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CANTERBURY :
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THIS PUBLICATION IS DEDICATED,
IN REMEMBRANCE
OF THE PERSECUTED HUGUENOTS
AND OF THEIR FAITHFULNESS TO GOD,
TO
THOSE OF THEIR DESCENDANTS
WHO HAVE CONTINUED IN THE SAME SPIRIT
OF FAITHFULNESS,
AND TO
ALL THE LIVING CHURCHES OF CHRIST
OF WHATEVER PARTICULAR DENOMINATION,
BY
AN HUMBLE WORKER
AMONG THE REMNANT OF THE HUGUENOTS
IN CANTERBURY.

J. A. MARTIN.

P R E F A C E

BY

THE HON. AND REV. CANON FREMANTLE.

My friend M. Martin has asked me to write a few words by way of Preface to his Translation of the Documents which authoritatively set forth the Christian belief and practice of the Huguenots. His own Preliminary Remarks are the real and sufficient Preface to the work, but I gladly write a few words to introduce it to the English reader; and to shew my appreciation of the zeal and energy with which M. Martin has done his work as French Pastor at Canterbury.

The Bicentenary of the Revocation of the Edict of Nantes carries us back to a critical moment in the history of Christendom. The overweening power of Louis XIV. was used for the destruction of Protestantism. At the same time the Duke of Savoy expelled the Vaudois from their ancestral valleys, only to return after many strange adventures; and in England by the

accession of James II., our Protestant constitution and our civil and religious liberties were placed in jeopardy. The indignation caused in England by the sufferings of the Huguenots who sought refuge here in large numbers, was one of the chief means of arousing the Protestant spirit of the country. Collections were made for them in all the Churches, even the king being compelled by the strength of public opinion to give his sanction to the collection. Conformists and non-conformists felt the power of their common Protestantism, and in the day of trial were able to unite in resistance to the arbitrary measures of the king. The Huguenots enriched by their industry the country of their adoption, while France was impoverished by their expulsion; and their accession to England was no doubt one of the factors in the constant ascendancy gained from that time forward by England in the struggle with France for Empire.

The proscription of the Huguenots in France lasted nearly 100 years. Since the Edict of Toleration issued by Louis XVI., Protestantism has largely increased and is still increasing in numbers and in influence. The names of Guizot, Waddington, and Freycinet, testify to the high position which they occupy in the ranks of literature and statesmanship. History has its revenges and its recoils. It is impossible to read the history of the Huguenots, and to see in France itself the traces left by their ruthless expulsion without feeling that justice will one day seek to make up to the descendants the debt

incurred by the sufferings of the ancestors. And to this the publication of historical documents will largely contribute.

To England also the publication of these documents may render an essential service. They shew the French Protestants,—men whom some would persuade us to consider, because of their non-episcopal organization, as destitute of the principal means of grace, and all but excluded from the body of Christ,—to have presented a very noble type of Christian character, earnest in the public and domestic worship of God, having a high estimate of the common as well as the individual Christian life, and of the Sacraments, singularly moderate in their views and expressions, quite free from fanaticism and the extremes which disgraced some forms of Protestantism, yet true and stanch to the death. From their treatment by such men as Bossuet, and from the loss incurred by France from the rejection of their sobriety and moderation, English churchmen may learn not to despise the Christian communities outside their own organization, but to acquaint themselves with their faith and their life, not to seek their injury as foes, not to disparage them as rivals, but to welcome them as allies in the struggle of Christian faith and love against evil.

PRELIMINARY REMARKS.

The commemorative and special Celebration of the Bicentenary (18th Oct. 1885) of the Revocation of the Edict of Nantes (18th Oct. 1685), has suggested to my mind, as a fitting Memorial, the publication of the religious and historical monuments which form the present volume. By exposing to our view the divine source of the secret spring from which sprung the fearless Christian bearing of the Huguenots in matters of conscience, they will lucidly explain the whole compass of the history of these good men. The Revocation by Louis XIV. of the Edict given by Henry IV. in favour of the Reformed Church, has been the most crushing stroke to the prosperity of France; and it cannot be denied that no event in modern history has been, on the one hand, more fatal also to the pure Christian faith in that country, and on the other, more beneficial to many other parts of the world, by the scattering to the four winds of heaven, in their redoubled and multiplied thousands, the illustrious, God-fearing, and faithful Huguenots.

Such an occasion as the Bicentenary of this notable event seemed to require that, after the lapse of two centuries, the religious spirit and distinguishing characteristics, as well as the doctrinal views and principles of these truly good and highly-gifted Christians, to whom so many countries, and England in particular, in several

respects owe so much, should be placed before the English public, by the production in English of the very monuments left by them of their unflinching faith and devotedness to the cause of Christ.

Much has already, and specially of late, been written concerning the Huguenots, and the blessings they have carried everywhere with them. Public interest has been keenly aroused on the subject; so that these almost forgotten confessors and martyrs have now been fairly placed in the foreground. The history of their sufferings under persecution, of their settlements in England and elsewhere, of their wholesome and fruitful influence in the countries of their adoption, and other historical details in the form of essays, lectures, articles in periodicals, sermons, &c., have become familiar to all. I myself have contributed the "Christian Firmness of the Huguenots," containing also a documentary history of the French Church* in the Crypt of the Cathedral of Canterbury, which city and environs was one of their principal settlements in England. And it may be added that a society, denominated "The Huguenot Society of London," has recently been formed, the main objects of which are to collect and publish such historical, genealogical, heraldic, artistic, industrial relics, and other matters of interest, relating to the Hugue-

* That Church has just been restored, and it is pleasant to state that this ancient and interesting Institution, dating from 1550, which was dying out for want of support, has, within the last ten years, been brought to life again and to Christian activity; and now it only needs to be supported by generous contributions to the special Endowment Fund open at the Pastor's.

nots, as may be discovered and considered to be deserving to see the light.

But in the midst of this happy revival of interest and cherished reminiscences, nothing has appeared yet on the most important subject of all, that of their religious views and principles, to which I have already referred, and of their firmly resting on God's Truth alone. It was from this they derived all their strength and capacity to withstand with Christian firmness the wiles, conspiracies, threats, plots, prisons, gibbets, banishments, the sword and fire of Rome. It was their holy faith also that made them what they were in the whole course of their lives, both in their native and adoptive homes, namely, most industrious, honourable and useful men, and consequently, prosperous; thus exemplifying the saying of the great Apostle, that godliness is profitable unto all things. It cannot therefore be doubted but that the present volume, giving, in a hand-book form, an insight of the Spirit and Principles of the Huguenots, whilst showing the foundation and particulars of their Faith, will be the better appreciated and the more valued by the religious part of the community. My intention is certainly not to interfere with any one's faith, if it is well grounded on the Gospel of grace and truth; but I think this work may inspire some with a more lively sense of the value of God's Word, with fresh motives of thankfulness to Him, and with a new zeal to serve Him, and thus respond to His great love towards us.

The present publication, consisting of Three distinct parts or works, is, as I have hinted, an exposition of the Christian spirit and sentiments of the Huguenots, of their principles, doctrine and faith, presented in opposition to the false principles, wrong teaching, and spurious faith of the Roman or unfaithful Church.

The first part, which was composed in the middle of the sixteenth century, and was commonly called Indice, was used by the members of the Huguenot body as a Biblical companion or help. It was a work much prized, and particularly needed by them in the defence of their faith and Evangelical principles, against the attacks and intolerant spirit of the Roman Church. It was generally appended to the editions of the Bible printed by them. It was probably digested by a select company of their Pastors. The edition which I have principally used was printed in 1616 at La Rochelle, the stronghold of the Huguenots at this period.

The second part, which is their Confession or Declaration of Faith, made by the unanimous agreement of the whole of their Churches in 1559, is a very important Christian document. It is perhaps better known than the preceding one, as it has several times been published in French; but I cannot say whether it has ever been before translated into English. The Supplication to king Henry II. of France, which precedes it, is a most remarkable and touching document, which is but little known, if at all.

And the third part, which contains the Prayers

used by the Huguenots in their public assemblies for Worship in the sad days of Persecution, and also the special Prayers for family Worship, has been introduced to exemplify their faith, as it is depicted in the preceding two parts. These prayers present a beautiful model of supplications and requests for special necessities of the Church, and for domestic use.

The Table of Contents, which exhibits connectively and at once a full view of the several parts of the whole, will no doubt be found very useful.

I shall forbear saying any more on the value of these interesting reminiscences of the pious staunch-believing Huguenots: they will speak for themselves, and they are likely to obtain the consideration and appreciation they deserve. I only hope that their publication will satisfy more than a mere passing curiosity or a taste for historical lore. They contain, as I have said, a rich collection of Evangelical Truth lucidly presented, and of Christian information which is perhaps not less needed nowadays, than it was for the Huguenots in their own days. In the quotations from the Bible I have followed the authorized version: it would have been an anachronism to express the sentiments of the Huguenots by quotations from the revised version.

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Crypt of the Cathedral of Canterbury.*

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ERRATA.

Page 98, line 19, for <i>what</i> , &c., read <i>how unlikely</i> !	
101, 5, instead of <i>said</i> , read <i>called</i> .	
102, 19, for <i>extend</i> , read <i>extent</i> .	
132, 11, instead of <i>essential</i> , read <i>genuine</i> .	

(THE HUGUENOTS' BIBLICAL COMPANION.)

THE
SPIRIT AND PRINCIPLES
OF THE HUGUENOTS
IN THEIR DAY,

AS OPPOSED TO THE SPIRIT AND DOCTRINES OF ROME.

A WORK
OF THE
MIDDLE OF THE SIXTEENTH CENTURY.

*"Let us hold fast the profession of our faith
without wavering."*—HEB. x. 23.

THE SPIRIT AND PRINCIPLES OF THE HUGUENOTS

IN THEIR DAY,

AS OPPOSED TO THE SPIRIT AND DOCTRINES OF ROME.

“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.”
—1 PETER iii. 15.

I.—OF THE HOLY SCRIPTURES.

The Holy Scriptures alone, both of the Old and the New Covenant, contain a perfect doctrine, by which we are introduced into the possession of everlasting salvation, without being obliged to have recourse to unwritten tradition, and make it equal in authority and reverence to the Written Word.

The Law of God makes us blessed.—*Ps.* i. 1, 2.

It convertsthesoul, and makes wise.—*Ps.* xix. 7.
It rejoices us.—8. It warns us.—11.

Its praises are read throughout the whole of the Psalm cxix.

In these passages, as also elsewhere, the word Law is put for the entire prophetic doctrine, in which we have the instructions which refer both to the Law and to the Gospel, which latter had been promised by the Prophets.—*Rom.* i. 2.

Thus the writings of Isaiah which contain the above-mentioned instructions, are called by the name of Law.—1 *Cor.* xiv. 21, compared with *Isa.* xxviii. 11.

Thus the Psalms in which the same instructions are contained, are called by the name of Law.—*John* xv. 25.

In the Scriptures we think we have eternal life.—*John* v. 39.

The Word of Christ makes us free from the bondage of sin.—*John* viii. 32.

Through it we are sanctified : Sanctify them through Thy truth.—*John* xvii. 17.

These things are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through His name.—*John* xx. 31.

The Holy Scriptures make us wise unto salvation.—2 *Tim.* iii. 15.

They comfort us and render us patient.—*Rom.* xv. 4.

They are profitable for doctrine, for reproof, for correction, for instruction in righteousness.—2 *Tim.* iii. 16.

They make man perfect, thoroughly furnished unto all good works.—2 *Tim.* iii. 17.

That Word saves us.—*James* i. 21.

By it we are born again.—1 *Pet.* i. 23.

It is the sincere milk by which we grow.—1 *Pet.* ii. 2.

It brings us into fellowship with the Apostles, and even with God the Father, and with His beloved Son.—1 *John* i. 3.

II.—ANY ADDITION OR DIMINUTION FORBIDDEN.

Nothing is to be added to the Holy Scriptures, nor any thing to be taken away from them.

Nothing was made by Moses in the whole tabernacle and its appendages but after the pattern which had been shewed him in the mount.—*Exo.* xxv. 40.

Ye shall not add unto the Word which I command you, neither shall ye diminish ought from it.—*Deut.* iv. 2, and xii. 32.

Ye shall observe to do according to all the Law, as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.—*Deut.* v. 32, and *Josh.* i. 7.

Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.—*Deut.* xii. 8.

Add thou not unto His Words, lest He reprove thee, and thou be found a liar.—*Prov.* xxx. 6.

Let no one be wise in his own eyes, to think above that which is written.—*Prov.* iii. 7, and 1 *Cor.* iv. 6.

Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed, &c.—*Gal.* i. 8, 9.

Though it be but a man's covenant or testament, yet if it be confirmed, no man disannulleth, or addeth thereto.—*Gal.* iii. 15.

I testify unto every man that heareth the Words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the Words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.—*Rev.* xxii. 18, 19.

If any one should say that this last passage is to be understood of the book of Revelation, how much more strongly still will it tell and weigh against those who dare to take away something from the whole body of the Holy Scriptures, or to add thereto!

III.—OF THE READING OF THE HOLY SCRIPTURES.

All sorts of persons, of whatever quality and condition they may be, are bound diligently to read the Holy Scriptures, the reading of which ought not to have been forbidden to the laity.

These Words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, &c.—*Deut.* vi. 6—9, and xi. 18—20.

Kings are to read therein.—*Deut.* xvii. 18, 19.

Captains and warriors are to do the same.—*Josh.* i. 8.

If thou seekest wisdom (understanding) as gold, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.—*Prov.* ii. 4, 5.

Seek ye out of the Book of the Lord, and read.—*Isa.* xxxiv. 16.

Financiers are comprised in this duty.—*Acts* viii. 27, 28.

All in general are to search the Scriptures.—*John* v. 39.

We are to follow the example of those of Berea.—*Acts* xvii. 11. Such a conference was not carried on without reading.

Timothy had learned the Holy Scriptures from his childhood.—*2 Tim.* iii. 14, 15.

He had not learned them of his father, who was a Greek.—*Acts* xvi. 1.

But of his grandmother and his mother, whose faith is noticed.—*2 Tim.* i. 5.

From all the above passages it necessarily follows that the Holy Scriptures are to be turned into the native language of every nation.

IV.—GOD'S WORD THE JUDGE OF CONTROVERSIES, OR THE AUTHORITY IN THE CHURCH.

The Holy Scriptures are the supreme Judge of all controversies which may arise with regard to and on the subject of religion, without our being obliged to seek for any other authority elsewhere. They are God's Authority in the Church.

In order to discover impostors, recourse was formerly had to what was stated in the Law of God.—*Deut.* xiii. 1—4.

The priests and judges, under the Law of Moses, decided and settled hard and difficult things, but it was only by the Law.—*Deut.* xvii. 9—11.

It is evident therefore that obscure things were made clear by that light which shines in the Word of the living God.

The priest's lips kept knowledge, and the people sought the Law at his mouth.—*Mal.* ii. 7. Therefore Tradition did not take the office and place of the Law.

Isaiah refers men to the Law and to the testimony, saying that if they speak not according to this word, there will be no light in them.—*Isa.* viii. 20.

Jehoshaphat reformed the Church by the Law of Moses.—2 *Chron.* xvii. 7—9.

Hezekiah reformed the Church, and re-established the pure worship of God by His Word, or the Law.—2 *Chron.* xxxi. 2—4.

He had the images broken in pieces, and the groves cut down.—2 *Chron.* xxxi. 1. This was expressly commanded in the Law.—*Deut.* xii. 3.

It is said of Ezra that after the return from captivity, the altar of the Lord was set up again, to offer burnt offerings thereon, as it is written in the Law of Moses.—*Ezra* iii. 2.

Our Saviour fought against Satan by the Scriptures, and conquered him by that means.—*Matt.* iv. 4—11.

With the same weapons He fought against the Pharisees.—*Matt.* xxi. 33—45.

He similarly confuted the Sadducees, who denied the resurrection.—*Matt.* xxii. 23—33.

And He stopped their mouth.—*Matt.* xxii. 46.

That Word is to judge the world in the last day.—*John* xii. 48, and *Rom.* ii. 16. Why not then in the present day?

St. Stephen applied the same weapons against his adversaries, who accused him of blasphemy

against the holy place, and the law.—*Acts* vii. throughout.

It is that Word also which casteth down imaginations or reasonings, and every high thing that exalteth itself against the knowledge of God, and which bringeth into captivity every thought to the obedience of Christ.—*2 Cor.* x. 5.

That Word is the sword of the Spirit (*Eph.* vi. 17) to cut through all the knots of heresy.

It is the proper means to convince the gainsayers.—*Tit.* i. 9.

By warning and teaching in all wisdom, it renders every man perfect in Christ.—*Col.* i. 28, and *2 Tim.* iii. 17.

It is quick, and powerful, &c., and is a discerner of the thoughts and intents of the heart.—*Heb.* iv. 12. How much more so of the words!

The prophetic doctrine is a beautiful light which lighteth dark and obscure things.—*2 Pet.* i. 19. How much more lightened these will be by joining the Apostolic light to the Prophetic!

The dissension or controversy spoken of in *Acts* xv. 1—5 was decided and settled in that solemn council (*verse* 6) by the Word of God, see *verses* 7—21.

St. Paul, arguing this same question against the Galatians, does not rely on the authority of that council of Jerusalem as an arm to support his argument, but he adduces the fundamental reasons which were propounded in it according to the Scriptures, see *Gal.* ii. 16, and iii. and iv.

To conclude, the want of knowledge of the

Scriptures is the cause of error, *Matt.* xxii. 29, and of seeking for a judge elsewhere than required.

V.—THE WORD OF GOD NOT OBSCURE.

As regards the understanding of the Word of God, it must be laid down as a foundation that the commandment of God is pure, enlightening the eyes.—*Ps.* xix. 8.

That His Word is a lamp unto our feet, and a light unto our path.—*Ps.* cxix. 105.

That the entrance of the Words of God giveth light; and that it giveth understanding unto the simple.—*Ps.* cxix. 130.

That the Gospel contains a beautiful shining light.—*2 Cor.* iv. 4, 6.

That if that Word is obscure or hid, it is not so of itself, but only with regard to men who are naturally blind in the things which are of God.—*1 Cor.* ii. 14.

And also with regard to them that perish through unbelief.—*2 Cor.* iv. 3, 4.

For they who are not of God cannot hear His Words.—*John* viii. 47.

But that Word is not obscure for those who have received the Spirit of God, that they might know the things that are freely given to them of God.—*1 Cor.* ii. 12.

God reveals His secrets unto babes, to the weak and humble.—*Matt.* xi. 25.

The understanding of the Word of God being

necessary, the proper means to acquire it will next be pointed out, that the wrong ones which estrange many from it may be avoided.

VI.—PRAYER, FIRST MEANS FOR THE RIGHT
UNDERSTANDING OF THE WORD.

The understanding or intelligence of the Scriptures is first of all to be sought in heaven.

For God gives His Spirit to them that ask Him.—*Luke xi. 13.*

St. James' direction is, that wisdom be asked of God, who giveth it liberally.—*Jam. i. 5.*

For this cause David beseeches Him to open his eyes, that he may behold the wondrous things of the Law.—*Ps. cxix. 18.*

And he intreats God to give him understanding, that he may know His testimonies.—*Ps. cxix. 125.*

Our Saviour opened the understanding of His Apostles, that they might understand the Scriptures.—*Luke xxiv. 45.*

And St. Paul prays God, the Father of our Lord Jesus Christ, that He may give that Spirit of revelation which enlightens the mind, to understand the excellent things spoken of by the Apostle.—*Eph. i. 16—19.*

VII.—READING, SECOND MEANS FOR THE RIGHT
UNDERSTANDING OF THE WORD.

The next important point, in order to come to the intelligence of the Holy Scriptures, is to set oneself diligently to the reading of them.

Our Saviour exhorts every one to search or investigate diligently and carefully the Scriptures.—*John* v. 39.

St. Paul says to Timothy that he is to give attendance to reading.—1 *Tim.* iv. 13.

And though he was an Apostle, he requests that his books and parchments be brought to him.—2 *Tim.* iv. 13. This shows that he was occupying himself with the reading of the Scriptures of the prophets.

St. Peter says, after speaking of the transfiguration: We have also a more sure word of prophecy; whereunto ye do well that ye take heed.—2 *Pet.* i. 19.

VIII.—RECOURSE TO ANALOGY, THIRD MEANS FOR THE RIGHT UNDERSTANDING OF GOD'S WORD.

The third important point, in order to arrive at the right understanding of the Scriptures, is to seek the explanation or elucidation of the same by analogy.

St. Paul shows how the Word of God is to be explained, when he says, according to the proportion (or analogy) of faith.—*Rom.* xii. 6. That is to say, so that the explanation that will be given shall correspond and be in keeping with the clearly revealed truths or articles of faith.

Therefore, when that Word is explained, we must always come to the pattern or form of sound words: the Apostle shows wherein it consists, namely, in faith and love.—2 *Tim.* i. 13.

So that if any explanation be given contrary to

either of these two principles, such explanation will be against the form or pattern of sound words.

Which words the same Apostle, St. Paul, qualifies as the wholesome words of our Lord Jesus Christ, and the doctrine which is according to godliness.—1 *Tim.* vi. 3.

And he who does not consent to them, is as St. Paul describes him in the same chapter, that is, proud, knowing nothing, &c., *verse* 4.

The same Apostle protests that he has taught none other things concerning Christ than those which are contained in the writings of Moses and the prophets.—*Acts* xxvi. 22, 23.

And in interpreting, every thing should always tend to edification.—1 *Cor.* xiv. 26.

If he who gainsays and opposes the truth should apparently allege Scripture on his side, we must follow the example of our Saviour when contending against the adversary. For the Holy Scriptures, which contain nothing but the truth (*John* xvii. 17), cannot contradict themselves.—See *Matt.* iv. 5, 6.

IX.—COMPARING THE SCRIPTURES, FOURTH MEANS
FOR THEIR RIGHT UNDERSTANDING.

The fourth important point, in order rightly to understand the Holy Scriptures, is to compare them with themselves.

In the time of Ezra, the understanding of the Law was given by expounding the sense and referring to the reading to make it understood.—*Neh.* viii. 8.

Those of Berea searched and compared the Scriptures daily, to know whether those things were so (*Acts* xvii. 11), and to be positively assured whether what was preached to them by Paul and Silas was the Word of truth.

We read nothing in the New Testament, concerning the things which belong to our salvation in Christ Jesus, but what is contained in the Scriptures of the Old, for He Himself says, That all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me.—*Luke* xxiv. 44.

We see the proof of this in the Gospels, where these words, "It is written," or similar ones, are so often read.

And also in the writings of St. Paul, as on the point of justification in the Epistle to the Galatians, iii. and iv. And on that of election or predestination.—*Rom.* ix. And on that of the calling of the Gentiles, the rejecting of the Jews, and their recall or conversion.—*Rom.* ix. and xi.

And hence the protestation of St. Paul.—*Acts* xxvi. 22.

X.—A MEER SPIRIT, FIFTH MEANS TO ATTAIN THE INTELLIGENCE OF GOD'S WORD.

In the fifth place, in order to come to the right understanding of the Holy Scriptures, it is necessary to bring to their study, and to the handling of them, a spirit of meekness, and peace, and a disposition averse to strife.

If any man seem to be contentious, we have no

such custom, neither the Churches of God.—
1 Cor. xi. 16.

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.—
1 Tim. vi. 20.

Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive.—*2 Tim.* ii. 23, 24.

In conclusion, it is expedient always to obey from the heart that form of doctrine which was delivered us.—*Rom.* vi. 17.

For the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.—*Hos.* xiv. 9.

For they love darkness rather than light.—
John iii. 19, 20.

XI.—OF TRADITIONS.

To the traditions, doctrines, and commandments of men, we should always oppose the following passages.

Why do ye transgress the commandment of God by your tradition?—*Matt.* xv. 3.

In vain they do worship Me, teaching for doctrines the commandments of men.—
Matt. xv. 9.

Take heed and beware of the leaven of the Pharisees, and of the Sadducees, that is, of their doctrine.—*Matt.* xvi. 6—12.

Laying aside the commandment of God, ye hold the tradition of men.—*Mark* vii. 8.

Let no man beguile you of your reward in a

voluntary humility and worship of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.—*Col. ii. 18.*

We must not follow human traditions, whatever fine show or appearance they may have.—*Col. ii. 23.* For they turn from the truth.—*Tit. i. 14.*

We should earnestly contend for the faith which was once delivered unto the saints.—*Jude 3.*

For no other doctrine is to be taught.—*1 Tim. i. 3.* Consequently no human traditions.

And we are to shun, reject and refuse profane and old wives' fables.—*1 Tim. iv. 7.*

There is one Lawgiver, who is able to save and to destroy.—*Jam. iv. 12.* Him we are to follow, and not the traditions of men.

The Church is called Spouse.—*Song of Solomon iv. 8.* She is not therefore to command or order, but to obey her Husband, the Head of the Spouse.—*Eph. v. 23.*

XII.—GOOD AND BAD PASTORS.

There are marks by which bad workmen in the Church of the Lord can be recognised and distinguished from the good ones.

We shall know and discern them by those marks which are mentioned in *Jeremiah xxiii. 2, 4, 11,* and *iii. 15.*

And by those given by the prophet *Ezekiel, xxxiv. 2—10.*

And by what our Saviour teaches us.—*Matt.* vii. 15—20.

And by the teaching of St. Paul.—1 *Thess.* ii. 3—12, and *Titus* i. 7—12.

Consequently St. Peter says: If any man speak, let him speak as the oracles of God.—1 *Pet.* iv. 11.

St. John says: We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.—1 *John* iv. 6. Which is to be understood also of the other Apostles.

For it is the will of God that we believe not every spirit, but try the spirits whether they are of Him.—1 *John* iv. 1.

St. Paul says: Prove all things; hold fast that which is good.—1 *Thess.* v. 21. And let us note that he speaks to all the faithful of Thessalonica.

XIII.—OF ORIGINAL SIN.

By one man sin entered into the world.—*Rom.* v. 12.

By one man's disobedience many were made sinners.—*Rom.* v. 19.

All the descendants of Adam are infected by original sin from their very conception and their birth.—*Job* xiv. 4, and xv. 14, 16, and *Psa.* li. 5.

That which is born of the flesh is flesh.—*John* iii. 6.

In that one man, Adam, all have sinned.—*Rom.* v. 12.

On account of that sin, we are from our birth deserving of death, for death reigns even over them that have not sinned after the similitude of Adam's transgression.—*Rom.* v. 14.

All die in Adam.—1 *Cor.* xv. 22. That is, in the first Adam.

Therefore we are all by nature the children of wrath.—*Eph.* ii. 3.

From this original sin proceeds that propensity, that natural inclination to evil, which is repugnant to the Law of God, and through which arise in the mind many bad and foolish thoughts, not yet fixed and settled; which propensity, called coveting, is forbidden.—*Exo.* xx. 17, and *Rom.* vii. 7.

And it should be distinguished from that by which, whilst coveting and desiring, the evil action has already been settled in the mind; a coveting or lusting which is forbidden in all the other commandments; as we may judge from the words of our Saviour: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—*Matt.* v. 28.

But as coveting may aim at different objects, therefore it is that we see mentioned in the tenth commandment the things which most commonly we covet.—*Exo.* xx. 17.

St. James shows us the progress of this sin: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.—*Jam.* i. 14, 15.

XIV.—SAD STATE OF MAN BEFORE REGENERATION.

Before man is regenerated, and renewed in the spirit of his mind (*Eph.* iv. 23), his understanding and his will are in the most miserable and helpless state, altogether incompatible with the assertion of a natural free will or choice at discretion.

Every imagination of the thoughts of his heart is only evil continually.—*Gen.* vi. 5. Even from his youth.—*Gen.* viii. 21.

The heart is deceitful above all things, and desperately wicked.—*Jer.* xvii. 9.

Man has a stony heart, which God alone can change.—*Ezek.* xi. 19.

See the description of the natural or unregenerated man.—*Rom.* iii. 10—18, and *Eph.* ii. 1—3.

Men are without any strength, and ungodly; they are only sinners.—*Rom.* v. 6, 8.

They are the servants of sin.—*Rom.* vi. 17.

For whosoever committeth sin is the servant of sin.—*John* viii. 34.

When we were in the flesh, the motions of sins did work in our members to bring forth fruit unto death.—*Rom.* vii. 5.

The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.—*Rom.* viii. 7.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him.—1 *Cor.* ii. 14.

Having the understanding darkened.—*Eph.* iv. 18.

Ye were sometimes darkness.—*Eph.* v. 8.

And we were under the power of darkness.—*Col. i. 13.*

You were sometime alienated and enemies in your mind by wicked works.—*Col. i. 21.* Being dead in your sins.—*Col. ii. 13.*

Before grace from above, men are as we find them described by St. Paul, who places himself also in the number.—See *Tit. iii. 3.*

They are full of ungodliness and unrighteousness.—*Rom. i. 18.*

For as to the knowledge that man has of God by the works of creation ;—*Rom. i. 20.*

And of that which he has of good and evil, of vice and virtue, the Gentiles doing by nature the things contained in the Law (*Rom. ii. 14, 15*), that is, the Law of the second table :

That natural light is to render him the more without excuse.—*Rom. i. 20.*

It is also for the good of human society, for God is the Saviour or Preserver of all men.—*1 Tim. iv. 10.*

And as to the free will of man, as it naturally exists in civil and outward things, which are good, considered in themselves and separately or independently from their subject, it is not however without sin : For whatsoever is not of faith is sin.—*Rom. xiv. 23.*

The Scribes and Pharisees, with all their fine appearance of righteousness and sanctimony, are likened to whited sepulchres.—*Matt. xxiii. 27.*

These things being so, where will be found that vaunted disposition, represented as emanating from us, to supernatural good, and to the merit *DE CONGRUO*, that is, of congruity or appropriateness ?

XV.—OF PREDESTINATION TO ETERNAL BLISS.

But God has mercifully elected and predestinated us in Christ to everlasting bliss with Christ, not on account of our foreseen good works as being the cause of that predestination, either wholly or in part, but solely of His grace given to us in Christ Jesus.

God hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.—*2 Tim.* i. 9.

Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.—*Eph.* i. 11.

The elect or followers of Christ are called vessels of mercy prepared unto glory.—*Rom.* ix. 23.

And seeing the misery of man considered in his nature, and described in the preceding Article (SAD STATE, &c.), it follows that our election cannot be on account of our foreseen works, even the best of them.

It is written: Who hath first given to Him, and it shall be recompensed unto him again?—*Rom.* xi. 35.

The knowledge that God has had of us precedes that which we have of Him.—*Gal.* iv. 9.

Here is the love of God, not that we loved Him, but that He loved us, and sent His Son to be the propitiation for our sins.—1 *John* iv. 10, 19.

In His shewing us mercy, in His being grac-

ous, God is moved only by Himself, because He will have compassion: I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.—*Exo. xxxiii. 19*, and *Rom. ix. 15*.

It is God who has chosen us, and not we who have chosen Him.—*John xv. 16*.

The kingdom, the heavenly inheritance, has been prepared for the blessed of the Father from the foundation of the world.—*Matt. xxv. 34*.

Before Jacob was born and had done any good or evil, he was nevertheless elected in the plans of God in preference to Esau.—*Rom. ix. 11—13*.

So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.—*Rom. ix. 16*.

All those whom God did foreknow, and did predestinate to be conformed to the image of His Son, He did also predestinate to all the means He ordained to that purpose.—*Rom. viii. 29, 30*.

God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love.—*Eph. i. 4*.

All those Gentiles believed who were ordained to eternal life.—*Acts xiii. 48*.

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world.—*Tit. ii. 11, 12*.

Briefly, it is this doctrine concerning our election and predestination in Christ, which tends highly to the praise of the glory of the grace of God, wherein he hath made us accepted in the

Beloved.—*Eph.* i. 6. And not in our foreseen works, however good they may be.

XVI.—AGAINST THE MERIT OF WORKS.

In the conversion of man and in his subsequent Christian life, the Holy Scriptures attribute everything to the grace of God, thus showing the hollowness of the pretended free will and the merit of works.

The Lord hath not given you an heart to perceive.—*Deut.* xxix. 4.

In Thy light shall we see light.—*Psa.* xxxvi. 9.

I will give them an heart to know Me.—*Jer.* xxiv. 7.

I will put My fear in their hearts, that they shall not depart from Me.—*Jer.* xxxii. 40.

Turn Thou us unto Thee, O Lord, and we shall be turned.—*Lament.* v. 21.

A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.—*Ezek.* xxxvi. 26.

And I will put My Spirit within you, and cause you to walk in My statutes.—*Ezek.* xxxvi. 27.

No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.—*Matt.* xi. 27.

Flesh and blood hath not revealed it unto thee, but My Father which is in heaven.—*Matt.* xvi.

17. That is, what was declared in Peter's confession.

Except a man be born again, he cannot see the kingdom of God.—*John* iii. 3.

A man can receive nothing, except it be given him from heaven.—*John* iii. 27.

No man can come unto Me, except it were given unto him of My Father.—*John* vi. 65. Except the Father which hath sent Me draw him.—44.

No man cometh unto the Father, but by Me.—*John* xiv. 6.

Without Christ we can do nothing.—*John* xv. 5.

The Lord opened the heart of Lydia, that she attended unto the things which were spoken of Paul.—*Acts* xvi. 14.

God hath revealed unto us by His Spirit the things which eye hath not seen.—1 *Cor.* ii. 9, 10.

Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.—2 *Cor.* iii. 5.

The God of peace make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ.—*Heb.* xiii. 20, 21.

What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?—1 *Cor.* iv. 7.

These things being so, how can the free will and the merits of works *DE CONDIGNO*, that is, by strict right of justice, subsist at all?

**XVII.—CHRIST THE GREAT PROPHET AND DOCTOR
OF HIS CHURCH.**

Jesus Christ, in whom we have been elected, fills divers offices in His Church. His first office is that of a Prophet, for He is by way of eminence the great Prophet and Doctor, and no other doctrine but His, which embraces and explains the former Divine Revelation, is to be received in His Church.

What is contained in the Holy Gospels as far as the history of His Passion, refers to His Prophetical and Doctoral office or charge.

The word **CHRIST**, which signifies **ANointed**, denotes His offices: He hath been anointed of God with the oil of gladness above all His fellows.—*Ps.* xlv. 7, compared with *Heb.* i. 9.

He hath received the graces of the Holy Spirit without measure.—*John* iii. 34.

In order that, since in Him are all the treasures of wisdom and knowledge,—*Col.* ii. 3.

We may all receive of His fulness, and grace for grace.—*John* i. 16.

Whoever shall drink of the water that He gives shall never thirst, &c.—*John* v. 14. By this water are understood the graces of His Spirit.

His office of Prophet had been foretold by Moses.—*Deut.* xviii. 18, 19.

And also by Isaiah.—lv. 4, and lxi. 1, 2, compared with *Luke* iv. 17—19.

He has fully made known to His Apostles the will of God His Father.—*John* xv. 15.

He has propounded it with meekness, without

any loud noise, and meanwhile bearing with great patience with sinners.—*Isa.* xlii. 2, 3.

He has confirmed it by great miracles, which are read in the Holy Gospels.

He was a Minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for His mercy.—*Rom.* xv. 8, 9.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.—*John* i. 18.

And if in old times the faithful, even before legal unctions were in use, have been anointed that they might be prophets of God, receiving at the same time the graces of the Holy Spirit,—*Psa.* cv. 15.

With how much more reason should the same be said of the faithful under the new covenant, seeing that what was foretold by Isaiah has had its accomplishment: I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring.—*Isa.* xlii. 3.

And also what was foretold by Joel: It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, &c.—*Joel* ii. 28, 29, compared with *Acts* ii. 17, 18.

So that we may all afterwards teach and admonish one another.—*Col.* iii. 16.

God having in these last days spoken unto us by His Son, (*Heb.* i. 1, 2) we are no longer to expect any such prophets as those of the Old Testament.

And as, in the olden time, the prophetic Spirit of Christ was in them,—1 *Pet.* i. 11.

So the Apostles also, and in a more direct way, did receive His Spirit.—*John* xx. 22.

And they were endued in an excellent manner with power from on High, on the day of Pentecost.—*Luke* xxiv. 49, and *Acts* ii. 1—4.

Christ speaks in His Church unto the end of the world by the holy Ministry which He has established in it, and consequently this command is always imperative and seasonable: Hear ye Him.—*Matt.* xvii. 5.

He has given to His Church guides or conductors, namely, Apostles, &c.—*Eph.* iv. 11.

For the perfecting of the saints, for the work of the Ministry, &c.—*Eph.* iv. 12.

See that ye refuse not Him that speaketh. For if they escaped not, &c.—*Heb.* xii. 25, 26.

He was rejected by the builders.—*Matt.* xxi. 42.

But they have been rigorously punished for it.—*Matt.* xxi. 43, 44.

As our Saviour Himself had predicted to them.—*Luke* xix. 42—44.

**XVIII.—OUR PREDECESSORS NOT TO BE ADDUCED
AGAINST THE AUTHORITY OF THIS PROPHET.**

From all that has been stated in the preceding Article, it evidently follows that our predecessors, however ancient they may be, cannot be adduced against the Supreme Authority of this Prophet, God incarnate, speaking so expressly in His Word; that they are not to be hearkened to

with regard to their traditions, be these against the pure worship of God, or against good morals, whatever authority may be attributed to the authors or supporters of them; but that we, in deep sorrow, ought rather to confess and deplore their faults and errors.

We have sinned with our fathers, says the Psalmist.—*Ps.* cvi. 6, and *Isa.* lxxv. 7. So they also with their fathers.

They and their fathers have transgressed against Me.—*Ezek.* ii. 3.

Walk ye not in the statutes of your fathers.—*Ezek.* xx. 18.

Confusion of face belongeth to our fathers.—*Dan.* ix. 8.

Be ye not as your fathers, &c.—*Zech.* i. 4.

We were redeemed from our vain conversation received by tradition from our fathers.—1 *Pet.* i. 18.

Jesus is the Teacher that is come from God.—*John* iii. 2.

Therefore we are to follow Jesus Christ alone, who has the words of eternal life.—*John* vi. 68.

He is before any of our predecessors, for He says: Before Abraham was, I am.—*John* viii. 58.

And it is He who has said: I am the way, the truth, and the life.—*John* xiv. 6.

And therefore neither the authority of Councils, nor that of the ancient Doctors or Fathers of the Church, is to be opposed to the supreme power and authority of that One Lawgiver, thus and not without cause called One, or the Only One, by St. James, iv. 12.

XIX.—OF THE PRIESTHOOD OF CHRIST AND HIS SACRIFICE.

The next office of Jesus Christ is that of High Priest; and to this must be referred all that is related by the four Evangelists in the history of His Passion.

Our Saviour did not take upon Himself or enter of Himself into that office.—*Heb.* v. 4, 5.

He was called of God His Father to be a Priest for ever after the order of Melchisedec.—*Heb.* v. 6, 10.

He was to be a merciful and faithful High Priest, to make reconciliation for the sins of the people.—*Heb.* ii. 17.

Consider the Apostle and High Priest of our profession, Christ Jesus.—*Heb.* iii. 1.

He is also called Great: Seeing that we have a Great High Priest, &c.—*Heb.* iv. 14.

And these words, GREAT and HIGH or supreme, are meant to exclude any one else who would attempt to take this honour unto himself.

His Priesthood is every way much more excellent than that of Levi, as is shown in chapters vii., viii. and ix. of the Epistle to the Hebrews.

And by His Priesthood He has put an end to the Levitical one: for while as the first tabernacle was yet standing (*Heb.* ix. 8—10), Christ being come an High Priest of good things to come, &c., 11, 12.

He was delivered for our offences, and was raised again for our justification.—*Rom.* iv. 15.

Through His death He has destroyed the power of death.—*Heb.* ii. 14, and 1 *Cor.* xv. 55.

And in laying down His life for us, He has shewn His great love towards us.—*John* xv. 13.

Seeing that we were alienated from Him, and even His enemies.—*Col.* i. 21.

There is breadth, and length, and depth, and height in that love of His.—*Eph.* iii. 18, 19.

And God has shown Himself perfectly just by punishing our sins in Christ: for He hath suffered for us in the flesh.—*1 Pet.* iv. 1. He had been made our surety.—*Heb.* vii. 22.

And God has also shown Himself truly merciful in providing Himself that surety: For God so loved the world, that He gave His only begotten Son, &c.—*John* iii. 16.

And in so doing, our heavenly Father freely and most powerfully commendeth His love towards us.—*Rom.* v. 8.

Jesus Christ hath made us priests to God His Father.—*Rev.* i. 6, and v. 10.

And we are, as St. Peter calls us, a royal priesthood.—*1 Pet.* ii. 9.

Not to offer up any such sacrifices as of sin-offering or atonement, but spiritual sacrifices.—*1 Pet.* ii. 5.

A broken spirit and contrite heart.—*Psa.* li. 17. Our bodies.—*Rom.* xii. 1. The fruit of our lips, thanksgiving and praise.—*Heb.* xiii. 15, and *Psa.* l. 14, 15.

And also to do good, to communicate, to perform works of charity; for these things have an odour of a sweet smell, and with such sacrifices God is well pleased.—*Heb.* xiii. 16, and *Phil.* iv. 18.

The Holy Scripture speaks also of the preach-

ing of the Gospel by the Ministers of Christ as a sacrifice, because by that ministering the faithful are offered up (*Rom. xv. 16*), that is, dedicated and consecrated to God as an holy victim.

And also of the sacrifice and service of the faith of the faithful (*Phil. ii. 17*), who being by it mortified are consecrated to God.

And such spiritual sacrifices can be and should be frequently reiterated in the Church.

**XX.—THE SACRIFICE OF CHRIST CANNOT BE
REITERATED.**

But as to the Sacrifice which our blessed Saviour offered on the cross, it cannot be nor ought to be reiterated. This doctrine is to be maintained against the sacrifice of the Mass, in which they pretend that Christ is offered up every day to God His Father.

By saying that Jesus Christ is offered up, it is of necessity implied that He is dead, for these things necessarily follow one another according to the style of Holy Scripture.—*Heb. ix. 25, 26.*

But Christ dieth no more; death hath no more dominion over Him.—*Rom. vi. 9.*

Such an High Priest became us, &c., who needeth not daily, &c.; for this He did once, when He offered up Himself.—*Heb. vii. 26, 27.*

Christ was once offered to bear the sins of many.—*Heb. ix. 28.*

By the will of the Father we are sanctified through the Offering of the body of Jesus Christ once for all.—*Heb. x. 10.*

He has offered One Sacrifice for sins for ever.
—*Heb. x. 12.*

Now where remission of sins and iniquities is, there is no more offering for sin.—*Heb. x. 17, 18.*

By One Offering He hath perfected for ever them that are sanctified.—*Heb. x. 14.*

In the above passages, note the words, ONCE, ONCE FOR ALL, ONE SACRIFICE, ONE OFFERING FOR EVER.

By these same passages it is also evident that Christ, the Priest or Sacrificer, is at the same time the Victim.

If Jesus Christ was every day, and constantly, offered up as a sacrifice to God, He would not now be reigning in glory and majesty with God, expecting what remains to be accomplished, that is, till His enemies be made His footstool.—*Heb. x. 12, 13.* What a spiritual blindness not to read the Word of God as it is written !

XXI.—THE SACRIFICE OF THE MASS INCOMPATIBLE WITH CHRIST BEING IN HEAVEN.

The Holy Scriptures declaring positively that Jesus Christ, since He was taken into heaven (*Acts i. 9-11*), sitteth, or is, on the right hand of God, (*Mark xvi. 19*, and *Acts vii. 55, 56*, and *Rom. viii. 34*, and *Eph. i. 20*, and *Col. iii. 1*, and *Heb. i. 3, 13*, *viii. 1*, *x. 12, 13*, *xii. 2*, and *1 Pet. iii. 22*), how can He then be offered up every day as a sacrifice to God in the Mass ?

And as to the institution of the Lord's Supper, recorded by St. Paul, it is said: As often as ye

eat this bread, and drink this cup, ye do shew the Lord's death till He come.—1 *Cor.* xi. 26. The expression to SHEW does not and cannot signify TO SACRIFICE OR TO OFFER UP AS A SACRIFICE.

Consequently those who, in the Christian Church, have the charge of ministering the holy things, are never called Priests under the new covenant of the Gospel, because there is no such sacrifice or sin-offering as the pretended expiatory sacrifice of the Mass. We have only spiritual sacrifices, for the offering of which all the faithful are priests.

Against such clear and express passages as those in the preceding and the present Article, it is useless for the supporters of the Mass to have recourse to the distinction of a bloodless sacrifice: for if there is no blood in the sacrifice of the Mass, it is then no longer a true, real, and external sacrifice, such as it has been defined.

For it is the blood that maketh an atonement for the soul.—*Lev.* xvii. 11.

And without shedding of blood is no remission.—*Heb.* ix. 22.

For it is the essential peculiarity and property of such a sacrifice, that there be in it shedding of blood, unless they will have it that a sacrifice is at one and the same time attended with bloodshed and bloodless; which implies contradiction. If they stand for that distinction, there will not then be any Transubstantiation of the wine into the blood of Christ, Mass being, in that view, a bloodless sacrifice.

XXII.—OF THE ROYALTY OF CHRIST.

The last office of Jesus Christ is that of King. To His Royalty is to be referred all that is written in the Holy Gospels, and in the first chapter of the Acts, concerning His resurrection, His ascension, and His sitting on the right hand of God, where he maketh intercession for us (*Rom.* viii. 34) till He receives us into His heavenly Kingdom.

The office of His Royalty has been foretold : I have set My King upon My holy hill of Zion, &c.—*Ps.* ii. 6—8 ; and also, *Ps.* xlv. 6, 7, compared with *Heb.* i. 8, 9.

His Sceptre is a Sceptre of righteousness.—*Ps.* xlv. 7.

Of His Kingdom there shall be no end.—*Luke* i. 32, 33.

All Power is given unto Him in heaven and in earth.—*Matt.* xxviii. 18.

His Kingdom is not with observation or outward shew.—*Luke* xvii. 20, 21.

When they came to make Him a king, (a worldly one), He departed into a mountain.—*John* vi. 15.

The Kingdom of God is righteousness, and peace, and joy in the Holy Spirit.—*Rom.* xiv. 17.

A doctrine which the Apostles did not at once understand, as it is shown by the request of Zebedee's children.—*Matt.* xx. 21.

Our Saviour speaking to them of His sufferings, His death, and His resurrection,—this saying was hid from them.—*Luke* xviii. 31—34.

A little time before His passion, they disputed

among themselves, which of them should be accounted the greatest.—*Luke* xxii. 24.

Even after the resurrection of our Lord, expecting a kingdom such as they had pictured to themselves, they asked Him at what time He was to restore again the kingdom to Israel.—*Acts* i. 6.

God hath put all things under His feet, and gave Him to be the Head over all things to the Church.—*Eph.* i. 22.

Christ governs His subjects by the Authority of the Scriptures, the Word of truth (Article IV.) which effectually worketh in them that believe.—1 *Thess.* ii. 13. For it is the rod of His strength.—*Psa.* cx. 2.

And also by His Spirit which He has promised His Church.—*Isa.* lix. 21, and *John* xvi. 7—11. And He will thus, by His Spirit, be with us always, even unto the end of the world.—*Matt.* xxviii. 20.

He will receive one day His Church unto Himself in His Father's house.—*John* xiv. 2, 3.

He hath made us kings to God His Father.—*Rev.* i. 6, and v. 10.

In order that we may resist our sinful lusts.—*Rom.* vi. 11—14. And also Satan.—1 *Pet.* v. 8, 9.

For which cause He gives us a whole armour, that we may withstand in the evil day.—*Eph.* vi. 11—18.

So that we may say in the last day, and even from the present moment : O death, where is thy sting ? O grave, where is thy victory ?—1 *Cor.* xv. 55, 57.

For the faithful Christian can do all things

through Christ which strengtheneth him.—*Phil.* iv. 13.

Under the standard of our King, we must war a good warfare, holding faith, and a good conscience.—1 *Tim.* i. 18, 19.

And through Him, who loved us, we shall be more than conquerors.—*Rom.* viii. 37.

See what is promised to those who have fought a good fight, and looked for His glorious appearing, in 2 *Tim.* iv. 7, 8, and *Rev.* iii., 5, 12, 21.

XXIII.—AGAINST THE PRIMACY OF HIM WHO CALLS HIMSELF THE UNIVERSAL BISHOP.

The Holy Scriptures are very express against the assumed primacy of him who takes the title of Universal Bishop, and who pretends to have power and authority over the emperors, kings, and princes of the earth.

Learn of Me, for I am meek and lowly in heart.—*Matt.* xi. 29.

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—*Matt.* xviii. 1—4.

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be, &c.—*Matt.* xx. 25—28.

By the word PRINCES here, is not meant those

who exercise tyranny, for it is said in St. Luke : They that exercise authority upon them are called benefactors. But ye shall not be so ; but he that is greatest among you, let him be as the younger, &c.—*Luke* xxii. 25—27.

Another Evangelist says : Whosoever will be great among you, shall be your minister : and whosoever of you will be the chiefest, shall be servant of all.—*Mark* x. 43—45.

Feed the flock of Christ, not as being lords over God's heritage, but being ensamples to the flock.—1 *Pet.* v. 2, 3.

See wherein this example or pattern consists : In word, in conversation, in charity, in spirit, in faith, in purity.—1 *Tim.* iv. 12.

Peter was brought by his brother Andrew to our Saviour ; but for being thus the first called, primacy cannot be attributed to him.—*John* i. 40—42.

Jesus Christ called unto Him the twelve, and began to send them forth by two and two as companions, which excludes any superiority.—*Mark* vi. 7.

The power of the keys is given equally to all. *Mat.* xviii. 18.

Jesus Christ said to them : Ye shall sit upon twelve thrones, judging the twelve tribes of Israel.—*Matt.* xix. 28. Therefore there is not a higher or more eminent place for St. Peter, to sit upon as the president.

To all of them in common is given the power to teach all nations.—*Matt.* xxviii. 19.

Jesus Christ speaking to them all just before he was taken up to heaven, said : Ye shall be

witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.—*Acts* i. 8.

He said to them all equally: Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them, &c.—*John* xx. 22, 23.

Upon them all alike descended the Holy Ghost on the day of Pentecost.—*Acts* ii. 3, 4.

St. Paul speaks of the equality of his Apostleship with the other Apostles.—2 *Cor.* xii. 11, 12, and *Gal.* ii. 6—9.

It is said of the Church triumphant that it had twelve foundations, and in them the names of the twelve Apostles of the Lamb.—*Rev.* xxi. 12. No mention is here made of St. Peter being placed as the corner-stone.

It is true St. Peter is the first named (*Matt.* x. 2); but it is by reason of order, as being the spokesman, or the first to speak; for what confusion would have been created, if they had all spoken at the same time; or also by reason of his age or of his zeal.

But nevertheless he is sometimes named after the other Apostles: Philip was of Bethsaida, the city of Andrew and Peter.—*John* i. 44.

But go your way, tell His disciples and Peter.—*Mark* xvi. 7.

Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas.—1 *Cor.* i. 12.

Have we not power to lead about a sister, a wife [that is, one who is a sister in the faith, a

believer], as well as other Apostles, and as the brethren of the Lord, and Cephas?—1 *Cor.* ix. 5.

And when James, Cephas, and John, who seemed to be pillars, perceived, &c.—*Gal.* ii. 9.

**XXIV.—OF THE GIFT OF THE HOLY SPIRIT TO
ALL THE FAITHFUL.**

The Spirit of God, proceeding from all eternity from the Father and the Son, is given to all the faithful; which is to be maintained against them who will restrict this gift to those they think proper.

My Spirit remaineth among you: fear ye not.—*Hag.* ii. 5.

Where two or three are gathered together in My name, there am I in the midst of them.—*Matt.* xviii. 20. That is, by the presence of His Holy Spirit.

I will put My Spirit within you, and cause you to walk in My statutes, &c.—*Ezek.* xxxvi. 27.

They shall be all taught of God.—*John* vi. 45. That is, of His Spirit.

The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—*Rom.* v. 5.

If any man have not the Spirit of Christ, he is none of His.—*Rom.* viii. 9.

Ye have received the Spirit of adoption.—*Rom.* viii. 15. Note that the Apostle speaks to all the Church.

The Spirit Itself beareth witness with our

spirit, that we are the children of God.—*Rom. viii. 16.*

We have received the Spirit of God, that we might know the things that are freely given to us of God.—1 *Cor. ii. 12.*

Your body is the temple of the Holy Ghost which is in you.—1 *Cor. vi. 19.*

God hath given us the earnest of the Spirit in our hearts.—2 *Cor. i. 21, 22.*

God hath sent forth the Spirit of His Son into your hearts.—*Gal. iv. 6.*

Ye have an unction from the Holy One: the anointing which ye have received of Him abideth in you.—1 *John ii. 20, 27.*

We know that Christ abideth in us, by the Spirit which He hath given us.—1 *John iii. 24.*

Greater is He that is in you, than he that is in the world.—1 *John iv. 4.*

XXV.—THE FAITHFUL ARE SUPPORTED AND GUIDED BY THE HOLY SPIRIT.

God having mercifully given us His Holy Spirit, does not leave us to the guidance of our own selves, but always supports and guides us by the same Spirit. This should be carefully noted, in order that the whole cause of our salvation, both in its beginning, and in its progress, and finally in its consummation, may be ascribed to the grace of God alone, without any consideration of the merit of works.

It is God who inclines our hearts unto Him, to walk in His ways.—1 *Kings viii. 58.*

The Lord forsaketh not His saints ; they are preserved for ever.—*Ps.* xxxvii. 28.

The Lord will perfect that which concerneth me : Thy mercy, O Lord, endureth for ever.—*Ps.* cxxxviii. 8.

This God is our God for ever and ever : He will be our guide even unto death.—*Ps.* xlviii. 14.

If the Spirit of Him that raised up Jesus from the dead dwell in you, He shall also quicken your mortal bodies by His Spirit that dwelleth in you.—*Rom.* viii. 11.

We abound in hope, through the power of the Holy Ghost.—*Rom.* xv. 13.

No man can say that Jesus is the Lord, but by the Holy Ghost.—*1 Cor.* xii. 3.

By the grace of God I am what I am.—*1 Cor.* xv. 10.

He which hath begun a good work in you will perform it until the day of Jesus Christ.—*Phil.* i. 6.

It is God which worketh both to will and to do of His good pleasure.—*Phil.* ii. 13.

St. Paul thus prays for the Thessalonians : Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good word and work.—*2 Thess.* ii. 16, 17.

And St. Peter : The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.—*1 Pet.* v. 10.

And therefore it was not without cause that David, desiring to obey God more and more, said : Teach me Thy way, O Lord ; I will walk in Thy truth : unite my heart to fear Thy name.—*Ps.* lxxxvi. 11.

Incline my heart unto Thy testimonies.—*Ps.* cxix. 36.

Teach me to do Thy will ; for Thou art my God : Thy Spirit is good ; lead me into the land of uprightness.—*Ps.* cxliii. 10.

XXVI.—THE FAITHFUL CANNOT PERFECTLY FULFIL THE LAW OF GOD.

Notwithstanding all the privileges mentioned in the preceding Article, the faithful cannot perfectly obey, accomplish or fulfil the Law of God. This will be proved by the following passages :

There is no man that sinneth not.—1 *Kings* viii. 46.

The Lord shews mercy unto thousands of them that love Him, and keep His commandments.—*Exo.* xx. 6. So those who keep God's Law need nevertheless have mercy from God, on account of their keeping it but imperfectly. Mercy presupposes offence, even in those who have come nearest to the requirements of His Law.

Who can say, I have made my heart clean, I am pure from my sin?—*Prov.* xx. 9.

We are all as an unclean thing, and all our righteousnesses are as filthy rags.—*Isa.* lxiv. 6. Indeed, the best works of the faithful are imper-

fect and contaminated, if they are examined by the strict justice of God.

There is no doubt that St. Peter went with a great resolution to martyrdom ; which is one of the best works that can be named : but for all that, it was not without reluctance of the flesh, for he was carried whither he would not.—*John* xxi. 18.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.—1 *John* i. 8. We should note that St. John includes himself in the number of sinners.

We are taught to say all our life-time : And forgive us our sins, our debts, as we forgive our debtors.—*Matt.* vi. 12, and *Luke* xi. 4.

And consequently they who have profited most, acknowledge themselves miserable sinners before God.—See *Ezra* ix. 6, and *Dan.* ix. 4—15.

So does David himself, he of whom it is said : The Lord hath sought Him a man after His own heart.—1 *Sam.* xiii. 14.

See therefore what he says of himself : Mine iniquities are gone over mine head : as an heavy burden they are too heavy for me.—*Psa.* xxxviii. 4.

And again : Mine iniquities have taken hold upon me, so that I am not able to look up ; they are more than the hairs of mine head : therefore my heart faileth me.—*Psa.* xl. 12.

XXVIII.—OF OUR JUSTIFICATION BEFORE GOD.**FIRST PART, THE REMISSION OF SINS.**

Since, as it has been made evident, we cannot be justified, either wholly or in part, by the works of the law, or any good works, it is important we should now see how we are justified before God.

Our justification consists in the remission of sins, in the imputation of the righteousness of Jesus Christ, and in this, That by faith we apprehend these inestimable benefits: which will be proved by passages from the Word of God.

No one can forgive sins, but God alone.—*Luke* v. 21. That is, both the original and the actual sin.

The Scriptures make use of very clear and expressive similitudes to assure us that our trespasses are truly forgiven us.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy, &c.—*Ps.* ciii. 8—13.

Thou hast cast all my sins behind Thy back.—*Isa.* xxxviii. 17.

Who is a God like unto Thee, that pardoneth iniquity, &c.—*Mic.* vii. 18, 19.

I will spare them, as a man spareth his own son that serveth him.—*Mal.* iii. 17.

And this is not for any consideration of ourselves, for He says: I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.—*Isa.* xliii. 25.

Not for your sakes do I this, saith the Lord, &c.—*Ezek.* xxxvi. 32.

But it is in consideration of our Saviour, whom God hath set forth to be a propitiation through faith in His blood.—*Rom.* iii. 24, 25.

It is He Himself who has paid the price of our redemption, and satisfied the justice of God: Surely He hath borne our griefs, and carried our sorrows, &c.—*Isa.* liii. 4—8.

In whom we have redemption through His blood, the forgiveness of sins, &c.—*Eph.* i. 7.

He has reconciled us to God by the blood of of His cross.—*Col.* i. 20.

It is in Him the heavenly Father is appeased, being well pleased in Him.—*Matt.* 17. 5.

The price therefore of this our redemption is the blood of Him who is in the unity of His person both true God and true man, and whose blood cleanseth us from all sin.—1 *John* i. 7.

Being justified by the blood of Christ, we shall be saved from wrath through Him.—*Rom.* v. 9.

Man cannot easily convince himself of the remission of his sins, but the thoughts of God are not our thoughts, neither are our ways His ways, &c.—*Isa.* lv. 8, 9.

XXIX.—SECOND PART OF OUR JUSTIFICATION, THE IMPUTATION OF CHRIST'S RIGHTEOUSNESS.

Jesus Christ is, as prophesied, the Lord our righteousness.—*Jer.* xxiii. 6. That is, ours by imputation.

As the elect of God or believers have their sins

forgiven them, therefore David describeth the blessedness of the man, unto whom God imputeth righteousness [that is, Christ's] without works.—*Rom.* iv. 6.

Our sins, which were not in Christ, have been imputed to Him, for it is written: He was wounded for our transgressions, He was bruised for our iniquities.—*Isa.* liii. 5.

His own Self bare our sins in His own body on the tree.—1 *Pet.* ii. 24. That is, by imputation.

And this doctrine has been of old typified or represented by the live goat, on the head of which Aaron laying both his hands, confessed over him all the iniquities of the children of Israel, and all their transgressions, putting them upon the head of the goat, and then sending him away by the hand of a fit man into the wilderness.—*Levit.* xvi. 21.

And it was thus shown that, by a most wonderful exchange, the righteousness of Jesus Christ can be imputed to us, so that we may be called by the name of righteousness, or righteous.

God hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.—2 *Cor.* v. 21.

Thus Abraham, who was justified by faith, is called righteous: Who raised up the righteous man from the east, called him, &c. ?—*Isa.* xli. 2.

Our Saviour changed or turned the curse pronounced by the law against those who shall not have accomplished it entirely,—*Gal.* iii. 10.

Into this one: CURSED IS EVERY ONE THAT HANGETH ON A TREE; thus redeeming us from the

legal curse, when He was made a curse for us, that the blessing of Abraham might come on the Gentiles through Him, &c.—*Gal.* iii. 13, 14.

Therefore, truly justified before God are they whom God Himself declares absolved in His Son, who was delivered up for us all; for who shall lay any thing to the charge of God's elect? It is God that justifieth.—*Rom.* viii. 32, 33.

And thus God imputes to us the payment that Jesus Christ has made for our sins; and He imputes to us also His obeying and accomplishing the law, as if we ourselves had satisfied its requirements; for of God, Christ is made unto us wisdom, and righteousness, and sanctification, and redemption;—1 *Cor.* i. 30.

That he that glorieth, may glory in the Lord.—1 *Cor.* i. 31.

We must then have our recourse to the grace of Him that was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.—2 *Cor.* v. 19. But on the contrary, imputing the righteousness of His well-beloved Son.

This is grace indeed, a grace which we are highly to praise, and not our works.

And if by grace, then is it no more of works: otherwise grace is no more grace.—*Rom.* xi. 6.

Being justified freely by His grace through the redemption that is in Christ Jesus.—*Rom.* iii. 24.

That being justified by the grace of Jesus Christ, we should be made heirs according to the hope of eternal life.—*Tit.* iii. 7.

This doctrine: That we are made righteous by the righteousness which is in another, appears

very strange to human prudence; and that is true if we consider it with regard to the law; but not so with regard to the Gospel, which contains the wisdom of God in a mystery.—1 *Cor.* ii. 7.

**XXX.—THIRD PART OF OUR JUSTIFICATION: IT IS
BY FAITH WE APPREHEND THE REMISSION
OF OUR SINS.**

To Jesus Christ give all the Prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.—*Acts* x. 43.

Be it known unto you, men and brethren, that through Christ is preached unto you the remission of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.—*Acts* xiii. 38, 39.

Unto the Gentiles I send thee, said Jesus to Paul, to open their eyes, &c., that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.—*Acts* xxvi. 18.

God hath set forth Jesus Christ to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.—*Rom.* iii. 25.

**XXXI.—THE SAME PART CONTINUED: BY FAITH
WE APPREHEND ALSO THE RIGHTEOUSNESS OF
CHRIST, WHICH IS IMPUTED TO US.**

If Abraham were justified by works, he hath whereof to glory; but not before God.—*Rom.* iv. 2.

For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.—3.

Now to him that worketh is the reward not reckoned of grace, but of debt.—4.

But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.—5.

Abraham is the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them.—*Rom.* iv. 11.

Now, that it was imputed to him for righteousness, was not written for his sake alone, but for us also, to whom it shall be imputed, if we believe, &c.—*Rom.* iv. 22—24.

We are justified by faith.—*Rom.* v. 1. For by it we embrace the righteousness of our Saviour.

Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.—*Rom.* iii. 27.

Therefore we conclude that a man is justified by faith without the deeds of the law.—28.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ.—*Gal.* ii. 16.

And that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.—*Gal.* iii. 11.

By grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast.—*Eph.* ii. 8, 9.

With regard to this, see how St. Paul speaks: I count all things but loss, &c., that I may win

Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ.—*Phil.* iii. 8, 9.

Such a faith in Jesus Christ fills us with comfort and assurance against all dangers: Believe in the Lord your God, so shall ye be established.—2 *Chron.* xx. 20.

It enables David to say: Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance.—*Psa.* xxxii. 7.

In God I have put my trust; I will not fear what flesh can do unto me.—*Psa.* lvi. 4.

And it makes St. Paul say: We have peace with God, we rejoice in hope of the glory of God, and we glory in tribulations, &c.—*Rom.* v. 1—3.

XXXII.—OF SANCTIFICATION.

Sanctification is not to be confounded with Justification: sanctification is the fruit of the latter by the work of the Spirit.

Sanctification comes from God the Father.—1 *Thess.* v. 23.

And from Christ Jesus: for we are sanctified in Him.—1 *Cor.* i. 2.

It embraces both soul and body: The God of peace sanctify you wholly; and your whole spirit and soul and body be preserved blameless.—1 *Thess.* v. 23.

It is sometimes called by the name of

righteousness: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.—*Phil.* i. 11.

The following passages are to be understood of this sanctification: Put on the new man, which after God is created in righteousness and true holiness.—*Eph.* iv. 24.

Every man that hath this hope in Him purifieth himself, even as He is pure.—1 *John* iii. 8.

He that doeth righteousness is righteous, even as He is righteous.—1 *John* iii. 7.

He that is righteous, let him be righteous still: and he that is holy, let him be holy still.—*Rev.* xxii. 11.

The above passages should not be confounded with the imputed holiness and righteousness of Jesus Christ: for in those places, it is the inherent righteousness and holiness that are meant.

Without holiness we shall not see the Lord.—*Heb.* xii. 14. To be compared with this: Blessed are the pure in heart: for they shall see God.—*Matt.* v. 8.

As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.—1 *Pet.* i. 15, 16.

The children of God should be clothed with holiness; it is the beautiful garment by which they are to be distinguished from the children of the world; they must take the greatest care not to soil it wilfully, for whosoever sinneth, in the

manner just mentioned, hath not known God.—
1 *John* iii. 6.

And he that committeth sin, wilfully and taking pleasure in it, is of the devil.—8.

This sanctification is not perfect while we live, and consequently we always need to wash our feet.—*John* xiii. 10.

Let us follow holiness till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, &c.—*Eph.* iv. 13.

It is on account of this that the living faithful are called saints, as we see in the beginning of several of St. Paul's Epistles.

And when mention is made of the widow who is to be employed in the service of the poor, it is said that she must be well reported as having washed the saints' feet, (which is not to be understood of those who are in Paradise).—
1 *Tim.* v. 10.

The doctrine of justification by faith does not extinguish, but rather increases the desire and pursuit of good works, which are necessary for our salvation, not as the cause or merit thereof, but as a way leading us to it: For we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—*Eph.* ii. 10.

**XXXIII.—THE JUSTIFIED AND SANCTIFIED
FAITHFUL, CANNOT ENTIRELY FALL
OFF FROM CHRIST.**

The elect, those who, through faith, are brought into the way of salvation, who are both justified

and sanctified, cannot utterly fall off from the grace of God and of His Son Jesus Christ. This is maintained against those who hold the contrary.

The faithful shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither.—*Ps.* i. 3.

The Lord forsaketh not his saints; they are preserved for ever.—*Ps.* xxxvii. 28.

God only is my rock and my salvation; He is my defence; I shall not be greatly moved.—*Ps.* lxii. 2.

I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.—*Jer.* xxxi. 3.

I will put My fear in their hearts, that they shall not depart from Me.—*Jer.* xxxii. 40.

I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindnesses and in mercies.—*Hos.* ii. 19.

There shall arise false Christs, &c.; insomuch that, if it were possible, they shall deceive the very elect.—*Matt.* xxiv. 24. These cannot therefore be entirely deceived.

I have prayed for thee, that thy faith fail not.—*Luke* xxii. 32.

Our Saviour has prayed not only for His Apostles, but He says that He prays also for them which shall believe on Him through their word.—*John* xvii. 20.

We believe on Christ through the doctrine of

the Apostles; consequently He has prayed and does pray for every one of us, and therefore our faith cannot fail. For He is at the right hand of God, making intercession for us.—*Rom. viii. 34.*

And He has always been heard of His Father in His requests.—*John xi. 41, 42.*

I give unto My sheep eternal life; and they shall never perish, neither shall any man pluck them out of My hand.—*John x. 28.*

Having loved His own which were in the world, He loved them unto the end.—*John xiii. 1.*

I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.—*John xiv. 16.*

Who shall separate us from the love of Christ? Shall tribulation, &c.? Nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—*Rom. viii. 35–39.*

Whom He justified, them He also glorified.—*Rom. viii. 30.*

The gifts and calling of God are without repentance.—*Rom. xi. 29.*

Contend for the faith which was once delivered unto the saints.—*Jude 3.*

Jesus Christ shall confirm you unto the end.—*1 Cor. i. 8.*

Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever.—*1 Pet. i. 23.* The Word of God is here called INCORRUPTIBLE, not only in itself, but also with regard to him in whom it is sown.

According to what is written: Whosoever is

born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God.—1 *John* iii. 9. He cannot be under the power of reigning sin, and in consequence he cannot fall off from Divine grace.

XXXIV.—OF THE ASSURANCE OF SALVATION.

The faithful, in consequence of the foregoing principles, ought to be assured of their salvation. This is held against those who teach the contrary.

Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.—*Ps.* xxiii. 4.

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?—*Ps.* xxvii. 1.

The blessedness of man consists in the remission or non-imputation of sins.—*Ps.* xxxii. 1, 2.

Now St. Paul applies this benefit to the righteousness which we have through faith in Christ Jesus.—*Rom.* iv. 6—8.

And consequently he shows that we must be assured in our conscience of so great and so blessed a benefit: and what felicity would there be in being thus blessed without feeling it? or in feeling this blessedness, and being doubtful whether we possess it?

St. James compares the doubting Christian, that is, him that wavereth, to a wave of the sea driven with the wind and tossed.—*Jam.* i. 6.

Let us say with the Psalmist: I will go in the strength of the Lord.—*Ps.* lxxi. 16.

Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is it that condemneth? It is Christ that died, &c.—*Rom.* viii. 33, 34.

He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of His Spirit in our hearts.—2 *Cor.* i. 21, 22.

Blessed be God, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.—*Eph.* i. 13, 14.

In whom after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, &c.—*Eph.* i. 13, 14.

Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that, &c., we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.—*Heb.* vi. 17, 18.

XXXV.—AGAINST HUMAN SATISFACTIONS.

One of the greatest errors that have crept in the Church is this: That though the guilt of sin is forgiven, nevertheless the temporal punishment it deserves are retained, which the

repentant sinners must satisfy, either during this life by human satisfactions, or after death in the fire of Purgatory. The following passages will condemn this monstrous error.

And first, those passages which are against human satisfactions.

Our goodness extendeth not to God.—*Ps.* xvi. 2. Satisfactions are therefore delusions.

Wherewith shall I come before the Lord, and bow myself before the High God? shall I come before Him with burnt offerings, &c.—*Mic.* vi. 6, 7.

Our Saviour has satisfied for us: for He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.—*Isa.* liii. 4, 5.

And He restored that which He took not away.—*Ps.* lxix. 4. He has therefore amply satisfied.

The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.—*Matt.* xx. 28. He has therefore satisfied for us by this ransom.

Our Saviour, before His last breath, knowing that all things were now accomplished, said, It is finished.—*John* xix. 30. The work of our salvation was accomplished; therefore He has satisfied for us.

He that heareth the Word of Jesus Christ, and believeth on Him that sent Him, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—*John* v. 24.

It is not necessary therefore to work in order that satisfaction may be made to God.

Jesus Christ has freely forgiven us all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.—*Col.* ii. 13, 14. He has therefore paid for us.

By one offering He hath perfected for ever them that are sanctified.—*Heb.* x. 14.

His own Self bare our sins in His own body on the tree.—1 *Pet.* ii. 24. And also the punishment due to them.—*Isa.* liii. And consequently we are relieved from it. Why then should satisfaction to God be sought elsewhere than in Christ?

What has been stated already in other Articles on the sacrifice of Christ, and that it cannot be reiterated, may be used also for the refutation of this pernicious error concerning human satisfactions; for it blots out the satisfaction made to God by Christ, who hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour.—*Eph.* v. 2.

XXXVI.—AGAINST PURGATORY.

There is no error more injurious to Christ, and more deceptive to man, than that of purgatory.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.—*Ps.* ii. 7. It is God who purges us. What need is there then of another purgatory?

Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—*Isa.* i. 18.

The blood of Jesus Christ cleanseth us from all sin.—1 *John* i. 7. This is indeed the true purgatory.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins.—*Isa.* xlv. 22. Therefore they will not be searched out and punished in an imaginary purgatory.

Merciful men are taken away, none considering that the righteous is taken away from the evil to come.—*Isa.* lvii. 1. Consequently from these imaginary punishments.

In that time, the iniquity of Israel shall be sought for, and the sins of Judah; and they shall not be found.—*Jer.* 1. 20. And consequently no vengeance shall be taken of them in the fire of purgatory.

Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.—*Luke* xvi. 25. After this life therefore, there is comfort laid in store for the faithful, and not punishments.

He that believeth on the Son hath everlasting life.—*John* iii. 36. He therefore fears neither the torments of hell, nor those of purgatory.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, &c., thou shalt be saved.—*Rom.* x. 9. Without passing through purgatory, for salvation is contrary to these supposed torments.

St. Paul distinctly speaks of the state of the dead and of those who shall be alive at the coming of our Saviour, and makes no mention of any in purgatory.—1 *Thess.* iv. 13—17.

Christ Jesus came into the world to save sinners.—1 *Tim.* i. 15. Not therefore to send them into the fire of purgatory.

He is the propitiation of our sins.—1 *John* ii. 2. So that nothing else is needed.

Blessed are the dead which die in the Lord ; that they may rest from their labours.—*Rev.* xiv. 22. A rest altogether contrary to these pretended punishments.

The servants of God have their fruit unto holiness, and the end everlasting life.—*Rom.* vi. 22. Without passing through the flames of a supposed purgatory.

XXXVII.—OF GOD'S FATHERLY CHASTISEMENTS.

The two preceding errors, Human Satisfaction for sins and a Purgatory, have proceeded from this cause, That many Christians do not know how to distinguish between the penalty of sin which deserves eternal death, (for the wages of sin is death as the gift of God is eternal life, *Rom.* vi. 23) and the Fatherly corrections or trials of faith which God sends to His beloved children, whose sins He has nevertheless forgiven. The following passages refer to such chastisements and trials.

Happy is the man whom God correcteth : therefore despise not thou the chastening of the

Almighty: for He maketh sore, and bindeth up: He woundeth, and His hands make whole.—*Job* v. 17, 18.

The prophet David beseeches God not to chasten him in His hot displeasure.—*Ps.* vi. 1.

Before I was afflicted I went astray: but now have I kept Thy Word.—*Ps.* cxix. 67.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth, &c.—*Heb.* xii. 5—11.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.—*Jam.* i. 12.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.—*I. Pet.* i. 7.

XXXVIII.—SACRAMENTS DO NOT OF THEMSELVES CONFER GRACE.

The sacraments of the Christian Church do not confer Divine grace *EX OPERE OPERATO*, that is, by the mere fact of their administration, provided no mortal sin bar their effect.

The just shall live by his faith.—*Hab.* ii. 4, and *Rom.* i. 17. It is not said that the just shall live by the sacraments.

He that believeth and is baptized shall be

saved; but he that believeth not shall be damned.—*Mark*. xvi. 16. That is, though he were baptized; for it is not baptism, but the faith of him who is baptized that saves him.

With the heart man believeth unto righteousness.—*Rom*. x. 10. The Apostle does not say that with the body man takes the sacraments unto righteousness.

Our Lord Jesus gave Himself for His Church; that He might sanctify and cleanse it with the washing of water by the Word.—*Eph*. v. 25, 26.

Hence it is manifest that the Word and baptism are instruments of the grace of God, which these of themselves do not confer, but Jesus Christ, who makes us partakers of it through His Spirit.

For it is He who sanctifies the Church, and presents it to Himself a glorious Church.—*Eph*. v. 27.

And as for the sacraments, they are to us the earnest and seals of the Divine promise: thus it is said that Abraham received the sign of circumcision, a seal of the righteousness of faith.—*Rom*. iv. 11.

God saved us according to His mercy by the washing of regeneration, and renewing of the Holy Ghost.—*Tit*. iii. 5.

Consequently salvation comes from the mercy of God, who has renewed us by His Holy Spirit, of which renewing baptism has been a sign to us, as well as an infallible assurance.

Baptism does save us (not the putting away of the filth of the flesh, but the answer of a good

conscience toward God,) by the resurrection of Jesus Christ.—1 *Pet.* iii. 21.

By these words it is shown that we are not to stop at the sign of baptism, which is water, but that we are to go to Christ from whom proceeds all that in baptism is figured to us. And this answer of a good conscience is that we are to believe with full assurance, and in sincerity of heart, that Jesus Christ died and is risen again for us.

XXXIX.—COVETING OR LUST IS A SIN, EVEN
AFTER BAPTISM.

We read that St. Paul was baptized.—*Acts* ix. 18.

And that he was guided by the Spirit of God. 1 *Cor.* vii. 40.

And yet he says: I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.—*Rom.* vii. 18.

He calls it sin and evil: Now if I do that I would not, sin dwelleth in me, evil is present with me.—*Rom.* vii. 20, 21. He calls it also the law of sin: With the flesh I serve the law of sin.—25.

And as long as we are living there will be that fight and struggle of the flesh against the spirit, of which St. Paul speaks.—*Gal.* v. 17.

And St. Paul himself felt it: What I would, that do I not; but what I hate, that do I, &c.—*Rom.* vii. 15—17.

And he felt it even so far as not to be able to

do the good he did, in the perfection that is required.—21.

And this struggle will only cease at death.

This is the reason why St. Paul exclaims: O wretched man that I am! who shall deliver me from the body of this death?—*Rom.* vii. 24.

In this earthly house we groan, earnestly desiring to be clothed upon with our house which is from heaven.—2 *Cor.* v. 2.

Having a desire to depart, and to be with Christ; which is far better.—*Phil.* i. 23.

But they that are Christ's have crucified the flesh with the affections and lusts.—*Gal.* v. 24.

And being dead unto sin, but alive unto God through Jesus Christ our Lord, sin does not reign in our mortal body, that we should obey it in the lusts thereof.—*Rom.* vi. 11, 12.

For this cause it is God's will that in our childhood we should receive baptism, that we may be assured that in virtue of the union we have with our Saviour, this original sin or stain derived from Adam, is not imputed to us, nor the necessity to bear the penalty of it.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—*Rom.* vi. 3, 4.

Moreover, when we have been baptized we have put on Christ.—*Gal.* iii. 27.

But that which specially comforts us all, in-

fectured as we are by the original sin and its effect in lust, is what St. Paul says: But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was, &c., to the end of the chapt.—*Rom.* v. 15—21.

XL.—THERE ARE NO VENIAL SINS.

Sin is always sin, always a breach of moral rectitude or the Divine Law; and consequently the opinion of venial sins cannot subsist or be maintained.

God forgives iniquity and transgression and sin.—*Exo.* xxxiv. 7. By these words we are to understand both original sin with its lusts, and actual sin.

I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.—*Isa.* xliii. 25. That is, neither thy bad thoughts, or words, or actions.

The soul that sinneth, it shall die.—*Ezek.* xviii. 20.

Adulterers were formerly put to death.—*Lev.* xx. 10.

Our Saviour says:—Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—*Matt.* v. 28.

So that it is not without cause that in the verse 22 of the same chapter, our Saviour shows that the faults which men esteem very trifling,

if they are examined by the standard rule of Divine justice, are of no less gravity than those which are punished by the supreme justice of men.

The wages of sin is death.—*Rom.* vi. 23.
That is, whatever sin it may be.

The sting of death is sin.—1 *Cor.* xv. 56.

The law says : Thou shalt not covet.—*Rom.* vii. 7. Therefore coveting is no less cursed by God than any other crimes commonly considered greater and more heinous.

Seeing moreover that it is written : Cursed is every one that continueth not in all things which are written in the book of the law to do them.
Gal. iii. 10.

And St. James says : Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.—*Jam.* ii. 10. And since the law requires from us a perfect, an unexceptionable righteousness, how can then the opinion of sins of a venial nature subsist at all ?

All sins are therefore mortal of their nature ; but they all become venial, that is, pardonable, to believers, to the faithful, through the remission or forgiveness granted to them from God.

For He says : I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live.—*Ezek.* xxxiii. 11.

XLI.—OF THE CHILDREN OF THE FAITHFUL DYING WITHOUT BAPTISM.

The children of the faithful or believers, if they die without baptism, are not deprived of the sight of God, and are not unhappy.

By grace we are saved through faith, which is the gift of God.—*Eph.* ii. 8.

And God gives faith to little children according to their capacity, without the ordinary means, which is the preaching of the Word.—*Rom.* x. 17.

Jesus Christ set a little child in the midst of His disciples, and said, &c: Whoso shall offend one of these little ones which believe in Me, it were better for him, &c.—*Matt.* xviii. 2—6.

The Holy Spirit, as the wind, bloweth where it listeth.—*John* iii. 8.

And therefore upon the little ones as well as on the grown up, which appeared in St. John the Baptist when he was still in his mother's womb.—*Luke* i. 41.

When they brought infants unto our Saviour, that He would touch them, He called them unto Him, and said: Of such is the kingdom of God. *Luke* xviii. 15—17. The original word signifies BABES or recently born infants.

God's covenant was established with Abraham and his seed.—*Gen.* xvii. 7.

The promise is made unto us, and to our children.—*Acts* ii. 39.

And as under the law a man child dying before the eight day in which he was to be circumcised (*Gen.* xvii. 12), was not considered as having broken the covenant; 14.

And as again the woman child, being incapable of circumcision, was included in the male sex as regards the covenant, and could not be said to break it; much less indeed can that be thought

of the children of Christians under the new covenant, in which God has so abundantly and so wonderfully shown forth His graces; the earth having been full of the knowledge of the Lord, as the waters cover the sea.—*Isa.* xi. 9.

The unbelieving husband is sanctified by the wife that believeth, and the unbelieving wife is sanctified by the husband that believeth: else were your children unclean; but now are they holy.—1 *Cor.* vii. 12—14. That is, from the womb.

Hence is to be drawn this very firm conclusion, That therefore the children born of faithful parents, if they die without baptism, are not deprived of the sight of God and not unhappy.

XLII.—AGAINST TRANSUBSTANTIATION.

The bread and wine in the Lord's Supper are not transubstantiated or changed into the body and blood of Christ Jesus.

If there was any transubstantiation, the body of Jesus Christ would be in as many places as Mass is sung or celebrated, and thus the truth or reality of the human nature of Jesus Christ in His indivisible and immultipliable personalty would be destroyed.

For Christ has a true human body with its dimensions, its length, its breadth, and its depth; and consequently it occupies, according to its nature, a certain place or space, for Christ, like other men, increased in stature.—*Luke* ii. 52.

He did walk, eat, speak, touch ; in short, it was His own true body which was nailed to the cross, and then laid in the tomb.—*Matt.* xxvii.

That body of His cannot be in several places at one and the same time, for He Himself has said : I came forth from the Father, and am come into the world ; again, I leave the world, and go to the Father.—*John* xvi. 28. He came as the Word of God ; he returned as God-man, in His inseparable Godhead and Manhood.

I go to prepare a place for you ; and I will come again.—*John* xiv. 2, 3.

The Angel said unto the women : I know that ye seek Jesus. He is not here ; He goeth before you into Galilee.—*Matt.* xxviii. 5—7.

So that after His resurrection, which is the first degree of His glorification, He retains the same properties of a true body : Behold My hands and My feet, that it is I Myself ; handle Me, and see ; for a spirit hath not flesh and bones, as ye see Me have.—*Luke* xxiv. 39.

As He does retain it also in His ascension into heaven, which is the second degree of His glorification : While He blessed them, He was parted from them, and carried up into heaven.—*Luke* xxiv. 51.

As likewise in His sitting at the right hand of God, which is the third degree of the same ; for St. Stephen saw Him in His true body.—*Acts* vii. 56.

Since our bodies, in the resurrection, are to resemble His own, that is, to be fashioned like unto His glorious body,—*Phil.* iii. 21.

It is to be concluded that His glorification has not destroyed the truth or reality of His human nature.

And if His body was everywhere, or in several places at one and the same time, the foregoing passages would be alleged improperly and to no purpose whatever, and particularly so when it is said, That the heaven must receive Him until the times of restitution of all things.—*Acts* iii. 21.

Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not.—*Matt.* xxiv. 26.

Our Saviour, speaking of the wine which was in the cup, says after consecration: I will not drink henceforth of this fruit of the vine, &c.—*Matt.* xxvi. 29. Therefore there was no transubstantiation in the wine.

If there is no transubstantiation in the wine, why should it exist in the bread?

Considering moreover that, even after consecration, it retains in several places of Scripture the name of Bread.—1 *Cor.* xi. 26—28.

Our Saviour says: It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.—*John* vi. 63. And it is the flesh that deluded Christians presume to take in a fleshly and coarse manner.

Whoso eateth My flesh, and drinketh My blood, hath eternal life, &c. For My flesh is meat indeed, and My blood is drink indeed.—*John* vi. 54, 55.

And many of His disciples had found this a hard saying.—*John* vi. 60.

But it is shown in the same chapter how we eat His flesh, and drink His blood, when he says: I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.—35.

And a little farther on: This is the will of Him that sent Me, that every one which seeth [or beholdeth contemplatively] the Son, and believeth on Him, may have everlasting life.—40.

And again: Verily, verily, I say unto you, He that believeth on Me hath everlasting life.—47.

It is by faith that Christ dwells in our hearts.—*Eph.* iii. 17. Therefore it is also by the same instrument that He is taken.

The ancient Fathers did all eat the same spiritual meat: and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.—1 *Cor.* x. 2, 3. Which they could not have done except by faith.

Transubstantiation is contrary to the words of the Angels: This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—*Acts* i. 11. That is, visibly.

It is contrary also to the words of the institution, which declare that Jesus Christ took bread, and brake it.—1 *Cor.* xi. 23, 24. Would He have broken Himself?

And likewise it is contrary to these and similar words, That after He had offered one sacrifice for sins for ever, He sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool.—*Heb. x. 12, 13.* For till then He must reign.—*1 Cor. xv. 25.* At the right hand of God, as it is declared in several places.

XLIII.—FIGURATIVE LANGUAGE OF CHRIST AT THE HOLY INSTITUTION.

When Jesus Christ said: This is My body, He made use of a form of speech invariably employed in Holy Writ with regard to Sacraments, by which form the name of the thing signified is given to the sign.

And this He did, the better to assure us of the true and spiritual participation we have to the thing, and in the truth of the thing represented by the signs.

And consequently it is but proper and right to give to these words of Christ a meet and suitable sense, that is, one which may not imply contradiction or absurdity. These words then signify: This bread is to you a sign or token, a pledge, and an infallible earnest of My body.

Just as we must give a like sense to these words: This cup is the new testament in My blood.—*Luke xxii. 20.*

For the cup is here put for the wine which was in it, representing His blood, by which the new covenant has been confirmed.

Thus Circumcision is called a covenant: This is My covenant, which ye shall keep, &c.—*Gen.* xviii. 10.

And the explanation then follows: And ye shall circumcise the flesh, &c.; and it shall be a token of the covenant betwixt Me and you.—11.

The lamb to be killed and eaten is called Passover: It is the Lord's Passover.—*Exo.* xii. 11.

Then they killed the Passover on the fourteenth day.—2 *Chron.* xxx. 15.

And it was thus called, because it reminded the Church of the Angel who smote all the first-born in Egypt, and passed over the houses of the children of Israel, which were marked with the blood of the lamb.—*Exo.* xii. 12, 13, 26, 27.

That lamb was a type or figure of Christ, of whom John the Baptist has said: Behold the Lamb of God, which taketh away the sin of the world.—*John.* i. 29.

St. Paul says that our Passover, even Christ, has been sacrificed for us.—1 *Cor.* v. 7.

If it be asked why our Saviour has said: This is My body, rather than: This signifies, or this represents My body:

It is because He has followed the style of the Holy Scriptures, which, in such forms of speech, never use the word "signifies," but instead of it the word "is".

The three branches, and the three baskets, are three days.—*Gen.* xl. 12, 18.

The seven kine are seven years, &c.—*Gen.* xli. 26.

These bones are the house of Israel.—*Ezek.* xxxvii. 11.

The rock of which the fathers drank was Christ.—1 *Cor.* x. 4.

The bread which we break is the communion of the body of Christ.—1 *Cor.* x. 16.

That is to say, the bread of the Lord's Supper, broken, given, and taken, according to the ordinance of the Lord, is to us an assurance of the communion or participation we have to the body of Christ, or signifies and represents to us that communion.

Baptism is called the washing of regeneration, because it is the token thereof.—*Tit.* iii. 5.

The seven stars are the angels of the seven Churches; and the seven candlesticks are the seven Churches.—*Rev.* i. 20.

For all these reasons it is clearly and evidently concluded that in the Lord's Supper there is no transubstantiation of the bread and wine into the body and blood of Jesus Christ.

XLIV.—THE LAITY NOT TO BE DEPRIVED OF THE CUP AT THE LORD'S SUPPER.

All Christian people, the laity as well as the clergy, are to partake of the Lord's Supper according to the Form of its Institution; and consequently the laity ought not to have been deprived of their rightful share in the partaking of the cup.

Our Saviour, when instituting the Holy Supper for the whole Church, ordained two signs, the

bread, and the cup containing fruit of the vine.—*Matt.* xxvi. 26, 27, 29.

And He said with regard to the cup: Drink ye all of it.—27.

And St. Mark says: They all drank of it.—*Mark* xiv. 23.

Why do they deprive Christian people of the comfort of being partakers of the sign of Christ's blood, which was shed for us?—*Luke* xxii. 20.

Which was shed for many.—*Mark* xiv. 24. For the remission of sins.—*Matt.* xxvi. 28.

The commemorative command applies to all: This do ye, as oft as ye drink it, in remembrance of Me.—1 *Cor.* 25.

And it is of no use replying that our Saviour presented the cup only to His Apostles.

For by such reason as this, it would follow that the right of being partakers of the body of our Saviour belongs to no other persons but the clergy alone, since He also distributed the bread only to the Apostles; but in this action they occupied the position of sheep, rather than that of Pastors.

St. Paul says: The cup of blessing which we bless, is it not the communion of the blood of Christ?—1 *Cor.* x. 16.

We are to note here the word COMMUNION, which belongs to the whole Church, and not to the Priest alone.

And a little farther the Apostle establishes an opposition between the cup of the Lord and that of devils; and consequently he says to all the Corinthians: Ye cannot drink the cup of the Lord and the cup of devils.—1 *Cor.* x. 21,

St. Paul says also : Let a man examine himself, and so let him eat of that bread, and drink of that cup.—1 *Cor.* xi. 28.

The expression A MAN does not refer to the Priest, but to every Christian capable of partaking of the Lord's Table.

And the Apostle adds : For he that eateth and drinketh unworthily, eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body.—29.

The same observation applies to the expression HE THAT, which signifies any one.

For all the preceding reasons therefore, why should not the laity partake of the sign of Christ's blood shed for them ?

**XLV.—THE DEPARTED SAINTS HAVE NO
PARTICULAR KNOWLEDGE OF
TERRESTRIAL THINGS.**

The Saints who have gone out of this world have no particular knowledge of the things which belong to it, much less of our own hearts and their needs.

Thou, O God, even Thou only, knowest the hearts of all the children of men.—1 *Kin.* viii. 39. The word ONLY is clearly significative.

The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.—1 *Chron.* xxviii. 9. The same truth is expressed in several places of the Holy Scriptures.

Elijah said unto Elisha, Ask what I shall do

for thee, before I be taken away from thee.—2 *Kin.* ii. 9. As if saying that after being taken away, he no longer could do anything for him.

Huldah the Prophetess said to Josiah from the Lord : I will gather thee unto thy fathers, &c. ; and thine eyes shall not see all the evil which I will bring upon this place.—2 *Kin.* xxii. 20. God intending thus to spare him, that he should not know anything of that evil.

Hezekiah having heard a prophecy tending to the same destruction of Jerusalem, rejoices because it is not to come before his death, and for that there shall be peace and truth in his days.—*Isa.* xxxix. 8.

Job speaking of the man that God removes from this life (*Job.* xiv. 19, 20), adds : His sons come to honour, and he knoweth it not ; and they are brought low, but he perceiveth it not of them.—21.

The living know that they shall die : but the dead know not anything, neither have they any more a reward ; for the memory of them is forgotten.—*Eccles.* ix. 5.

Also their love, and their hatred, and their envy, is now perished ; neither have they any more a portion for ever in anything that is done under the sun.—6.

Abraham is ignorant of us.—*Isa.* lxiii. 16. And the same ignorance applies to all the Saints.

XLVI.—AGAINST THE INVOCATION OF SAINTS.

We are to pray to God alone, and the calling upon Saints, that they may intercede for us, is a great offence to Him. And from the preceding Article it is clear Saints cannot hear us.

We have an express command given us to call upon God : Call upon Me in the day of trouble : I will deliver thee, and thou shalt glorify Me.—*Ps.* 1. 15.

Whosoever shall call on the name of the Lord shall be delivered.—*Joel* ii. 32, and *Acts* ii. 21.

I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent.—*Zephan.* iii. 9.

Jesus Christ is to be called upon with the same confidence and assurance as the Father is, as St. Stephen did when he said : Lord Jesus, receive my spirit.—*Acts* vii. 59.

The Apostle desires for the faithful grace and peace from God the Father, and from the Lord Jesus Christ.—1 *Cor.* i. 3.

The Holy Spirit likewise is to be called upon : The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.—2 *Cor.* xiii. 13.

Grace be unto you, and peace, from the seven Spirits which are before His throne.—*Rev.* i. 4.

By these Spirits we are not to understand the Angels, but the Holy Spirit, whose graces are manifold and shown in diversities of gifts and operations.—1 *Cor.* xii. 4—11.

And this Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us.—*Rom.* viii. 26.

The established and usual way of praying in Church is to beseech the Father through Jesus Christ our Mediator, that is, to ask in His name, as He Himself teaches us.—*John* xiv. 13, 14, and xvi. 23.

No man comes unto the Father, but by Christ.—*John* xiv. 6.

And our Saviour calls us all to Himself: Come unto Me, all ye that labour and are heavy laden.—*Matt.* xi. 28.

It is He that died, that is risen again, who is at the right hand of God, who maketh intercession for us.—*Rom.* viii. 34.

Were it necessary to call on the Saints, it would be required also to believe in them, for it is written: How shall they call on Him in whom they have not believed?—*Rom.* x. 14.

Through Jesus Christ we have access by one Spirit unto the Father.—*Eph.* ii. 18.

In Him we have boldness and access with confidence by the faith of Him.—*Eph.* iii. 12.

There is one Mediator between God and men, the man Christ Jesus.—1 *Tim.* ii. 5.

And many times He is called Mediator in the Epistle to the Hebrews, or represented as such: He is the Mediator of a better covenant, &c.—*Heb.* viii. 6, &c.

We have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet

without sin. Let us therefore come boldly unto the throne of grace, &c.—*Heb.* iv. 15, 16.

He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.—*Heb.* vii. 25.

He has entered into heaven itself, now to appear in the presence of God for us.—*Heb.* ix. 24.

We have an Advocate with the Father, Jesus Christ the righteous.—1 *John* ii. 1. We may note that St. John here places himself in the number of those who have need of this Advocate.

Where is then the necessity of giving Him companions with regard to intercession? He who has trodden the winepress alone, needs no help; and therefore of the people there was none with Him.—*Isa.* lxiii. 3.

XLVII.—AGAINST THE WORSHIPPING AND VENERATION OF IMAGES.

No part of the worship and religious service can be, or ought to be, rendered to creatures, however excellent these may be; much less can it be rendered to their images, which, if they are worshipped or religiously honoured, become idols forbidden by the Word of God.

Thus, lest we corrupt ourselves, we are forbidden the worshipping of fourfooted beasts, and birds, and reptiles, and fishes.—*Deut.* iv. 17, 18, and *Rom.* i. 23.

And also of men and women.—*Deut.* iv. 16, and *Acts* x. 25, 26, and xiv. 13—15.

And likewise of celestial bodies.—*Deut.* iv. 19.

And moreover of Angels.—*Col.* ii. 18, and *Rev.* xix. 10.

And therefore the commandment of God shall stand firm for ever, which says: Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them.—*Exo.* xx. 4, 5.

The Spirit of God, foreseeing the cavils on the word **IMAGE**, has added to the commandment the words, **OR ANY LIKENESS OF ANY THING**.

I am the Lord: that is My name: and My glory will I not give to another, neither My praise to graven images.—*Isa.* xlii. 8.

The vanity of images and of those who serve and worship them is very strongly represented.—*Psa.* cxv. 4—8, and *Isa.* xlv. 9—17, and *Jer.* x. 9, 14, 15.

Images religiously served and worshipped are likened to a disgusting and cast away thing.—*Isa.* xxx. 22.

The worship which is rendered to them is compared to the most infamous abominations, lewdness, whoredom, adulteries.—*Ezek.* xvi. and xxxiii. chapters.

By such images men are said to be defiling themselves.—*Ezek.* xxii. 3, 4.

Every such image is called a teacher of lies.—*Hab.* ii. 18.

In the worshipping of images we have one of the most evident testimonies of the corruption of human nature.—*Rom.* i. 21—23.

It is one of the works of the flesh.—*Gal.* v. 20.

Idolaters shall not inherit the kingdom of heaven.—1 *Cor.* vi. 9.

Such images ought to be hid in the ground, as it was done by Jacob, so that they may never be spoken of again.—*Gen.* xxxv. 4.

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone, to bow down unto it: for I am the Lord your God.—*Lev.* xxvi. 1.

And you shall overthrow their altars, and break their pillars, and burn their groves, &c.—*Deut.* xii. 3.

And according to this did Hezekiah, king of Judah, act in the reformation of the Church, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars, &c.—2 *Chron.* xxxi. 1.

And he even brake in pieces the brasen serpent that Moses had made, because the children of Israel did burn incense to it.—2 *Kings* xviii. 4. Though this serpent was the figure of our Lord.—*John* iii. 14.

Josiah likewise destroyed idolatry.—2 *Kings* xxiii. 4—15.

I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.—1 *Kings* xix. 18, and *Hos.* xiii. 2. Therefore the bowing of the knees before images is as much forbidden as kissing them.

The true worshippers shall worship the Father in spirit and in truth.—*John* iv. 23,

Be ye not idolaters, as were some, &c.—1 *Cor.* x: 7.

Little children, keep yourselves from idols.—1 *John* v. 21.

Therefore against all manner of idolatry will for ever stand firm this Scripture: Thou shalt worship the Lord thy God, and Him only shalt thou serve.—*Matt.* iv. 10.

XLVIII.—AGAINST REPRESENTATIONS OF THE HOLY TRINITY.

The following passages should always be brought against representations of the Holy Trinity, and opposed to the veneration of such images.

When the Lord spake unto you out of the midst of the fire, ye heard the voice of the words, but saw no similitude; only ye heard a voice.—*Deut.* iv. 12.

Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure.—*Deut.* iv. 15, 16.

To whom will ye liken God? or what likeness will ye compare unto Him?—*Isa.* xl. 18.

Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.—*Jer.* x. 14.

God is a Spirit: and they that worship Him

must worship Him in spirit and in truth.—*John* iv. 24.

Forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.—*Acts*. xvii. 29.

Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.—*Rom.* i. 22, 23.

How greatly therefore they err, those who make images and pictures of the Holy Trinity, and who represent the Father by the form of an old man, our Saviour by a lamb, and the Holy Spirit by a dove!

XLIX.—AGAINST AURICULAR CONFESSION.

The confession of our sins is to be made to God, and so the practice of auricular confession is a great delusion.

To God alone we should confess our sins: I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin.—*Psa.* xxxii. 5.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.—*Prov.* xxviii. 13. That is, who confesseth them to the Lord, whom he is to seek.—*Prov.* xxviii. 5.

Daniel seeks the Lord by prayer and supplications, and makes his confession.—*Dan.* ix. 4—15.

The prodigal son does the same.—*Luke* xv. 18, 19.

The publican who went up into the Temple confessed his sins not in the ear of the Priest, but smiting upon his breast and saying, God be merciful to me a sinner.—*Luke* xviii. 13.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 *John* i. 9.

Finally, when we confess our sins before God, we are not to imagine that we can enumerate them all, seeing that it is written : Our iniquities are increased over our head, and our trespass is grown up unto the heavens.—*Ezra* ix. 6.

Who can understand his errors ? cleanse Thou me from secret faults.—*Psa.* xix. 12.

Mine iniquities have taken hold upon me, so that I am not able to look up ; they are more than the hairs of mine head : therefore my heart faileth me.—*Psa.* xl. 12.

L.—PUBLIC CONFESSIONS IN THE CONGREGATION, &c.

There was in the former dispensation a confession of sins which the High Priest made for all people, confessing all their iniquities, and all their transgressions in their sins.—*Lev.* xvi. 21.

Ezra made a confession to God of his sins and of those of the people, weeping and casting himself down before the house of God, a very large congregation listening to him and weeping very sore.—*Ezra* ix. 6, 7, and x. 1, 2.

The children of Israel, being assembled, confessed their sins, and the iniquities of their fathers.—*Neh.* ix. 1, 2, and 34, 35.

They cried unto the Lord, saying, We have sinned against Thee, we have forsaken our God, and served Baalim. We have sinned: do Thou unto us whatsoever seemeth good unto Thee.—*Judg.* x. 10, 15, and 1 *Sam.* xii. 10.

The Prophets and leaders of Israel often made confession to God in the name of the people.—*Psa.* cvi. 6, 7, and *Isa.* lix. 12, 13, and *Jer.* iii. 25; xiv. 7, 20, and *Dan.* ix. 5—15, and many other instances.

A general confession of sins, in the language of the people, should therefore form a part of Divine Worship.

There are also confessions of sins by a private person to another to enter into reconciliation and good friendship, when offence has been given, mention of which is made in *Matt.* v. 23—25, and *Jam.* v. 16.

There is besides the confession of sin and the public satisfaction to the Church which has been offended, when the offender acknowledges his fault in her presence.—1 *Tim.* v. 20.

Of this confession the prophet David has given for ever a solemn testimony to the whole Church in his *Psa.* li.

The incestuous Corinthian having acknowledged his fault, was received into the peace of the Church.—2 *Cor.* ii. 6—11.

There is, moreover, the confession of the criminal before the judge, of which we have an example.—*Josh.* vii. 19—21.

But none of these confessions give a shadow of authority for the auricular confession.

LI.—OF THE SANCTIFICATION OF THE
LORD'S DAY.

The sacredness of the Lord's day dates from the first Sabbath after creation.

God blessed the Seventh day, and sanctified it.—*Gen.* ii. 3.

Though it cannot be doubted that the Sabbath was kept by Adam and the patriarchs, there is no positive command concerning it until the giving of the law.

Remember the Sabbath day, to keep it holy.—*Exo.* xx. 8. The word REMEMBER seems to imply that the ordinance was well known and not newly established.

The Seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, &c.—*Exo.* xx. 10.

Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.—*Deut.* v. 12.

It is a sign between Me and you.—*Exo.* xxxi. 13. For a perpetual covenant.—16. For ever.—17.

Ye shall keep the Sabbath therefore; for it is holy unto you.—*Exo.* xxxi. 14.

Ye shall keep My Sabbaths, and reverence My Sanctuary.—*Lev.* xxvi. 2.

Blessed is the man that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.—*Isa.* lvi. 2.

If thou call the Sabbath a delight, the Holy of the Lord, Honourable, and shalt honour Him, not doing thine own ways, nor finding thy own

pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord.—*Isa. lvi. 13, 14.*

But, alas, what a profanation of the Lord's day is witnessed where the light of the Word of God is hid under a bushel!

After the ascension of Christ, and in perpetual remembrance of His resurrection on the First day of the week, that day was observed by the Apostles, by direction of the Spirit (*John xvi. 13*), instead of the Seventh day, though for the sake of the Jews the latter was not then entirely discarded.

The religious duty of keeping holy the Day of the Lord was retained, but clothed with the more spiritual light of the Gospel. And so it is to be kept always to the end of the world, the chief of its features being the assembling of ourselves together to worship the Lord.—*Heb. x. 25.*

It was called the First Day of the Week: Upon the First Day of the Week, when the disciples came together to break bread, Paul preached unto them.—*Acts xx. 7.*

Upon the First Day of the Week let every one of you lay by him in store, as God hath prospered him.—*1 Cor. xvi. 2.*

It was called also, as it is now, the Lord's Day: I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a trumpet.—*Rev. i. 10.*

LII.—AGAINST THE OBSERVATION OF FEASTS ON
OTHER DAYS; AND ON CHRISTIAN ZEAL.

God, in His Law, had ordained several Feasts, the New Moons, the Feast of Tabernacles, of First-Fruits, of Harvest, Feasts in certain Days, Months, and certain Years, &c., when rest from labour was to be observed, and religious ceremonies attended.

All these, being only shadows and now contrary to the Gospel Law of Worship in spirit and in truth (*John* iv. 23, 24), were suppressed by the same Divine direction which brought about the change of the Sabbath day.

And no other Feasts have been ordained in the Church by direction of the Spirit. The Lord's Day alone is now of Divine institution and consequently obligatory.

The Mosaic Feasts, under which the people were in bondage, were elements of the world.—*Gal.* iv. 3. A shadow of things to come.—*Col.* ii. 17. That is, of Christ, the reality.

Therefore St. Paul asks the Galatians: How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?—*Gal.* iv. 9.

Ye observe days, and months, and times, and years.—10.

I am afraid of you, lest I have bestowed upon you labour in vain.—11.

If St. Paul speaks in this manner of the solemn Feasts which God had ordained in His Law, what would he say of the crowd of Feasts, many of them idolatrous, which are now observed

by blind Christians, and which God has not only not commanded, but forbidden by condemning all other worship but His own?

The Mosaic ceremonies were gradually to disappear before the shining light of the Gospel; but because there were weak persons who esteemed that their conscience would be burdened and uneasy, if they did not observe the Mosaic Feasts:

On account of this weakness, St. Paul indeed wishes them to be borne with; but he says also that every man is to be fully persuaded in his own mind.—*Rom.* xiv. 4, 5.

As one day in the week is for the Lord, so the other days are for man, to labour, working with their own hands, as St. Paul himself did when not engaged in his Apostolic calling.—1 *Cor.* iv. 12, and *Acts* xx. 34, and 1 *Thess.* ii. 9, and 2 *Thess.* iii. 8.

Six days shalt thou labour, and do all thy work.—*Exo.* xx. 9, and xxiii. 12, &c.

And therefore the gate of the inner court of the Temple was shut the six working days.—*Ezek.* xlvi. 1.

The duty of labour during these six days, allowing, however, necessary relaxation, is no less obligatory than the duty of keeping holy the Seventh Day.

By joyfully obeying this command of God, His primitive curse: In the sweat of thy face shalt thou eat bread (*Gen.* iii. 19), is changed into a blessing.

Let us always have regard to the Lord, and then, whether we eat, or drink, or whatsoever

we do, we shall do all to the glory of God.—
1 *Cor.* x. 31.

Let us study therefore to do our own business,
and to work with our own hands.—1 *Thess.* iv. 11.

If any would not work, neither should he
eat.—2 *Thess.* iii. 10.

The faithful, who are created in Christ Jesus
unto good works (*Eph.* ii. 10), keep themselves
in prayerful communion with God, so that
their labour and toiling is a daily and continual
sacrifice of praise and worship.

Besides their holy duty on the Lord's Day,
there is often an opportunity given to Christian
people of shewing their devotedness in the cause
of God. The high calling of their profession
should inspire them at all times with voluntary
zeal and readiness of mind to help in advancing
the reign of Christ in the world.

They are to give proofs, whenever they can,
that they have not received the grace of God in
vain.—2 *Cor.* vi. 1.

What St. Paul says to Timothy applies to
every Minister of the Gospel: Preach the Word;
be instant in season, out of season; reprove,
rebuke, exhort with all long-suffering and doc-
trine.—2 *Tim.* iv. 2. How can the injunction
of the Apostle be obeyed if the people do not
attend the preaching?

Therefore the means of grace should not be
neglected. Religious meetings in the week for
worship and edification promote Christian life,
concord, unity, brotherly love, and are the
expression of the spirit of the Gospel.

LIII.—AGAINST THE DISTINCTION OF MEATS ON
CERTAIN DAYS.

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.—*Matt.* xv. 11.

Whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught.—17.

Those things which proceed out of the mouth come forth from the heart; and they defile the man.—18.

For out of the heart proceed evil thoughts, &c.—19.

These are the things which defile a man; but to eat with unwashen hands defileth not a man.—20.

The same is to be said of fish or meat, that is, that to eat of either on certain days defiles not a man.

The vision that St. Peter saw shows that the distinction of meats has ceased.—*Acts* x. 11—16.

The kingdom of God is not meat and drink, &c.—*Rom.* xiv. 17.

Meat commendeth us not to God, &c.—1 *Cor.* viii. 8.

Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.—1 *Cor.* x. 25.

Which is also to be applied to every day in the week whenever there is a wish for eating meat.

For the earth is the Lord's, and the fulness thereof.—1 *Cor.* x. 26.

And they who eat fish do in effect eat a kind of meat, the flesh of fishes.

The word FLESH being applied to fish: All flesh is not the same flesh: but there is one kind of, &c., another of fishes, &c.—1 *Cor.* xv. 39.

If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to [such] ordinances, Touch not, Taste not, Handle not;—*Col.* ii. 20, 21.

(Which all are to perish with the using), after the commandments and doctrines of men?—22.

This is one of the doctrines of devils: Commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.—1 *Tim.* iv. 3.

For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.—4.

For it is sanctified by the Word of God and prayer.—5.

It is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.—*Heb.* xiii. 9.

And in the same verse this distinction of meats is called a strange doctrine.

It is true indeed that St. Paul's desire was that those who, in the beginning and in his time, could not yet properly understand what Christian liberty is with regard to the use of meats, should be gently borne with, as we see in *Rom.* xiv. 6, 19—23, and 1 *Cor.* viii. 9—13.

But now when the Gospel has been preached throughout all the world, and to every creature

which is under heaven (*Col.* i. 6, 13), what a disease of the mind to refuse, in these things, the enjoyment of that Christian liberty which has been acquired for us by our Saviour!

This is what Christ teaches by St. Paul: Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.—*Tit.* i. 15.

LIV.—OF VOWS, AGAINST WHAT IS IMPROPERLY
PRACTISED BY SOME CHRISTIANS.

Vows have been anciently one of the appendages of the Mosaic ceremonies.—*Numb.* xxix. 39.

The vow of him who was under another could not stand, if he who had authority over him had not given his consent to it: according to this the children could not bind themselves by a vow against the will of their fathers.—*Numb.* xxx. 3—5.

The wife's vow was also of none effect if made against the will of the husband.—8.

But the head of the family, or any one else standing on one's rights, such as a widow; if they had made a vow and bound themselves to the Lord, they were obliged to perform their promise.—2, 9.

And it was to be performed cheerfully and without delay.—*Deut.* xxiii. 21, and *Eccl.* v. 4, where it is said: When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed.

The children were bound to perform the lawful

vow of their fathers, who had been prevented by death, as Asa, king of Judah, did it.—2 *Chron.* xv. 18.

But because the Jews very often proceeded rather slightly in their vows, repenting afterwards of the thing they had vowed:

The Lord, mercifully supporting His people, had ordered divers estimations of the things thus vowed, that they might be redeemed according to the said estimations.

This redemption was intended as a kind of fine and penalty, in order to teach them not to proceed lightly, rashly, and self-concitedly, when making any vow. Speak unto the children of Israel, &c.—*Levit.* xxvii. 2—25.

The performing or paying of vows, was not formerly made secretly, but in the presence of the Church.—*Ps.* cxvi. 14.

The faithful in those times never vowed but to God.—14.

They that observe lying vanities forsake their own mercy. But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.—*Jonah* ii. 8, 9.

In the Scriptures of the New Covenant there is no law or commandment concerning vows, and the subject is mentioned only in two places with regard to St. Paul.—*Acts* xviii. 18, and xxi. 24.

He made the vow of a Nazarite to show the Jews who were zealous of the law, and as yet weak, that he was not an infringer of it, as his adversaries proclaimed.—See *Acts* xxi. 21—26.

See what he says about it: Though I be free

from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews, &c.—1 *Cor.* ix. 19—22.

He did not, however, always keep this vow, for he began to make it in Cenchrea, and ended it in Jerusalem.—*Acts* xviii. 18, compared with *Acts* xxi. 21—26.

There were primitively, it is true, widows enrolled, who were not to be under threescore years old, and who devoted themselves by a special engagement to the service of the poor: St. Paul makes mention of them.—1 *Tim.* v. 9, 10.

But the great solemn vow of all Christians is that which they make at the Holy Baptism, promising entire fidelity, obedience and service to our great God, Father, Son, and Holy Spirit, according to His Will revealed in His Word.

What precedes does not prevent us under the Gospel to vow, if we can, and according to our means, something to God before He grants us what we desire of Him, and even after we have received it, provided it be according to His Word, and without wronging ourselves, or our relations, or other people.

What is there found in all this doctrine that can in the least favour monastic vows, and the vows which are made of going on pilgrimage to divers places, or of offering one thing or another to the images of the Virgin and other saints?

LV.—MARRIAGE COULD NOT BE, AND OUGHT NOT TO
HAVE BEEN, FORBIDDEN TO THE CLERGY.

Marriage has been instituted by God when Adam and Eve were still in the state of innocence.—*Gen.* ii. 15, 18, 24.

God has pronounced his blessing on marriage.—*Gen.* i. 28.

And after the primitive sin He has mercifully confirmed His blessing on marriage to Noah and his children.—*Gen.* ix. 1.

Moses, the greatest of Prophets, was married.—*Exo.* ii. 21.

And so was Abraham, the father of all them that believe.—*Gen.* xvi. 1.

And he married again when a widower.—*Gen.* xxv. 1.

Isaac, a special type of Jesus Christ, was married.—*Gen.* xxiv. 67. And so was Jacob.—*Gen.* xxix. 16, &c.

The Levites and Priests were married.—*Exo.* ii. 1, and *Levit.* xxi. 13—15.

And so were the Prophets.—*Isa.* viii. 3, and *Ezek.* xxiv. 18, where we read: My wife died.

Our Saviour, correcting the abuse which had been introduced among the Jews with regard to marriage, goes up back to the primitive institution, and shows that nothing ought to have been changed in it.—*Matt.* xix. 8. Consequently marriage ought not to have been forbidden to certain states of persons.

And He shows, farther on, that there are three sorts of persons that can do without marriage,

namely, those who were born eunuchs from their mother's womb;

And those who were made so by the hands of men;

And lastly, those who, having received the gift of continence, abstain from marriage to apply themselves more freely to the service of God.—*Matt.* xix. 12.

But if any one has not that gift, the man or woman is to marry.—1 *Cor.* vii. 2, 9.

And nevertheless, in the passage adduced before, Christ says: All men cannot receive this saying.—*Matt.* xix. 11. That is, they do not understand it.

St. Peter and the other Apostles of the Lord were married.—1 *Cor.* ix. 5.

To say, as some dare, that they were not living under the same roof with their wives, what a nonsense! would they have wished to put asunder what God had joined together?—*Matt.* xix. 6.

Among the qualifications which the Apostle requires in the Bishop, one is, that he be the husband of one wife.—1 *Tim.* iii. 2.

And this is not to be understood and explained allegorically, as if by ONE WIFE was meant ONE CHURCH; for the comparison which is found in verses 4 and 5, cannot bear such an explanation.

Forbidding to marry is one of the doctrines of devils (1 *Tim.* iv. 1, 3), to whatever sort of persons, capable of marriage, the prohibition may be made.

Our Saviour has sanctified marriage by His presence, and it was on that occasion that He

performed His first miracle before His disciples.—*John* ii. 1—10.

And finally St. Paul says that marriage is honourable in all, and the bed undefiled.—*Heb.* xiii. 4.

By saying IN ALL, he excepts no one; and if it is honourable in all, why do the Roman clergy asperse it with opprobrium, while at the same time they will have it that it is a sacrament?

LVI.—AGAINST THE USE IN CHURCH OF A LANGUAGE NOT UNDERSTOOD BY THE PEOPLE.

The service pretended to be rendered to God in a language not understood by the people, as at Mass and Vespers, is condemned in the following passages.

He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.—1 *Cor.* xiv. 2.

He that speaketh in an unknown tongue edifieth himself.—4.

Brethren, if I come unto you speaking with tongues, what shall I profit you?—6.

And even the things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?—7.

For if the trumpet give an uncertain sound, who shall prepare himself to the battle?—8.

So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be

known what is spoken? for ye shall speak into the air.—9.

If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.—11.

Seek ye to excel in spiritual gifts, but to the edifying of the Church.—12.

If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.—14. That is, with regard to the hearers.

What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.—15.

Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?—16.

For thou verily givest thanks well, but the other is not edified.—17.

In the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.—19.

The use in the Church of a tongue unknown to the people is a testimony of the vengeance of God: In the law it is written, With men of other tongues and other lips will I speak unto this people, &c.—21.

Wherefore tongues are for a sign, not to them that believe, but to them that believe not.—22.

If, therefore, the whole Church be come together into one place, and all speak with tongues,

and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? —23.

LVII.—OF THE CHURCH : IN WHAT SENSE CATHOLIC.

The Church is said simply Catholic, or Catholic in some respects.

That Church is simply Catholic or Universal which comprises all the members of Christ without any distinction of times and places.

It is that body of Christ which lives by His Spirit, of which body we say in the Apostles' Creed : I believe the Catholic Church.

And on account of the close union which exists between it and its Head, it is even called by the name of Christ : As the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ.—1 *Cor.* xii. 12.

In this Church are included those who now, in the best part of themselves which is their soul, triumph in heaven over sin, the world, death, and hell, of whom mention is made by St. Paul, speaking of God's gathering together in one all things in Christ, both which are in heaven, and which are on earth.—*Eph.* i. 10.

The Church is also called Catholic according to some special aspect or consideration, and that in two ways.

First, by comparison with the Jewish Church formerly confined within the limits of Palestine :

While the Christian Church is now spread all over the world through the calling of the Gentiles,

so that there is neither Greek nor Jew, circumcision nor uncircumcision, &c. ; but Christ is all, and in all.—*Col.* iii. 11.

Secondly, the Church is Catholic by comparison with the heretics and schismatics, whose assemblies, either by an error of judgment, or owing to a trouble of the mind, determined to separate themselves from this primitive Church which had adhered to the Apostolic doctrine, and therefore was called CATHOLIC CHURCH.

This name was also given, though improperly, to any particular orthodox Church.

A Church that ceases to be Apostolic in doctrine ceases thereby also to be Catholic, though it may preserve the name.

LVIII.—OF THE UNIVERSAL OR TRULY CATHOLIC AND APOSTOLIC CHURCH.

The Catholic or Universal Church, thus named by comparison to the limited extend of the Jewish Church, comprises all those who are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.—*Eph.* ii. 20.

And who, knowing that the Christian's life here below is a warfare, have put on the whole armour of God, and are wrestling not only against their own corruptions, flesh and blood, but also against all other enemies of their salvation, Satan and his angels.—*Eph.* vi. 11—18.

The Church thus considered is called visible, and it is so in some respects.

Not that it can be seen all at once and univer-

sally, but only according to the course and order of centuries, and in its several parts, as it spreads itself by turns over all the quarters of the world, and is distinguished accordingly; besides being named also after the kingdoms, provinces, towns, and cities where it has been planted.

And it is called visible also on account of the gathering together of the faithful at stated times, and in an ostensible form and order, according to which they have the public service of God, the preaching of His Word, and the administration of the sacraments.

According to this statement, St. James writes to the twelve tribes of Israel scattered abroad.—*Jam.* i. 1.

St. Peter addresses his first Epistle to those believers who were scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.—1. *Pet.* i. 1.

The Epistle of St. Paul to the Galatians is addressed to the Churches of a whole Province.—*Gal.* i. 2.

The other Epistles of the same Apostle are addressed to the Churches gathered in divers towns, as those of Rome, Corinth, Ephesus, Philippi, Colosse, and Thessalonica.

St. John was commanded to write to the seven Churches of Asia.—*Rev.* i. 11.

Even the few faithful of the Lord who met in the house of a private member, are called by the name of Church.

For it is written that St. Peter being kept in prison, the Church made prayer without ceasing unto God for him.—*Acts.* xii. 5.

This Church was formed of the faithful gathered together in the house of Mary the mother of John.—12.

Aquila and Priscilla salute you much in the Lord, with the Church that is in their house.—1 *Cor.* xvi. 19.

Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his house.—*Col.* iv. 15.

These things being so, what is the good of extolling so much the Roman Church alone, as if there was none other, and no true Christians but those who hang by her?

LIX.—THE CHURCH IS NOT ABOVE THE HOLY SCRIPTURES, BUT IS SUBJECT TO THEM.

It is a blasphemous thing to maintain the contrary, as Romanists do. For, to say that the Church has more authority than the Holy Scriptures, is to say that men, or they who compose the Church, are above God.

God has said to the Church: What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.—*Deut.* xii. 32.

Ye shall hear Jesus Christ in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed.—*Acts* iii. 22, 23.

Those of Berea having heard St. Paul and Silas, received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—*Acts* xvii. 11.

And they did so, because they believed the Holy Scriptures had more authority than any words of man.

St. Paul could very well prove the death and resurrection of our Saviour by several witnesses, but nevertheless he first proves the one and the other by the Scriptures, as being the most authentic witness.—1 *Cor.* xv. 3, 4.

If an Angel who would attempt to alter this sacred truth of the Scriptures, may be accursed; — *Gal.* i. 8.

What are we to say of the men who will dare to arrogate to themselves the authority of bringing Scripture under their subjection, and of twisting it according to their fancy?

All Scripture is giving by inspiration of God. —2 *Tim.* iii. 16.

And consequently it never says anything but from God Himself or in His name; but the Church is composed of men who can and may easily err.

The witness of God is greater than that of men.—1 *John.* v. 9.

The authority of the Church is great, however, because it is the pillar and ground of the truth. —1 *Tim.* iii. 15.

For outside of it there is nothing but deception and imposture. The Church is the depository of the truth of God; and within its walls are significantly placed, in sight of every one, the two Tables of the covenant of God, just as the orders of the Magistrate are fixed on doors, pillars or columns in the sight of all people.

What gave credit and authority to the Jewish

Church was that God had made it the guardian and teacher of the Word of truth.

It is the same with the Christian Church : by the direction of God's Spirit, and by means of the Scriptures themselves, it has distinguished the Canonical writings from the Apocryphal gospels, &c., which some people, almost from the beginning, wished to introduce among Christians : In the same way as the Jewish Church had formerly discriminated and separated the Apocryphal from the Canonical Scriptures of the Old Testament.

For the word of knowledge and the gift of the Discerning of spirits belongs to the Church.—1 *Cor.* xii. 8, 10.

It has the right of interpreting the Scriptures, for the gift of Prophecy is also given to the Church.—10.

And Prophecy is a gift of interpreting the Word of God, given to them that believe.—1 *Cor.* xiv. 22.

And that Word requires ready obedience from all sorts of persons, of whatever quality and condition they may be.

For if the Jewish Church, to which were committed the Oracles of God (*Rom.* iii. 2.), has been faithful in all its guardianship ;

The same is to be said of the Christian Church, which guards and keeps the same Oracles, to teach every one to understand them rightly and to follow them.

And whoever will not hear the Church speaking from God, is to be held as an heathen man and a publican.—*Matt.* xviii. 17.

When necessary, that is, in extreme cases, the Church pronounces a sentence of malediction against the rebellious: and therefore St. Paul desiring to excommunicate the incestuous of Corinth, said: When ye are gathered together, and my spirit, &c.—1 *Cor.* v. 4. Note here the word *ye*, which does not point to the authority of one person, but of the whole Church.

Consequently, though the authority of the true Church is declared to be great in the Holy Scriptures, nevertheless it is evidently manifest that it is not above them, as pretended; but that it must be entirely subject to them.

LX.—IN PARTICULAR CHURCHES ALL ARE
NOT SAINTS.

There has always been in particular Churches an admixture of bad ones among the good, of reprobates with the elect.

His fan is in His hand, and He will thoroughly purge His floor, &c.—*Matt.* iii. 12.

The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, &c.—*Matt.* xiii. 24—30.

In a great house there are some vessels to honour, and some to dishonour.—2 *Tim.* ii. 20.

And these Churches, notwithstanding, are called Churches of God, on account of their soundest and best part.

In the Churches of Galatia many had erred on the subject of justification by faith.—*Gal.* iii. 1—5.

And yet St. Paul callsthem Churches.—*Gal.* i. 2.

The Church of Corinth is designated by honourable titles, though there were some in the midst of it who denied resurrection.—1 *Cor.* i. 2, compared with xv. 12.

We gather from the second chapter of the Epistle to the Colossians what were the failings of the Church of Colosse, and yet see the praise that is given it by the Apostle.—*Col.* i. 2, 4.

And although some Churches may be carried away by heresy as by a torrent of water, or may be dissipated by the violence of persecutions; for all this it cannot be supposed that the faith of the elect who are in them can fail, as noticed before :

For God takes a special care of them, and maintains for Himself in several places and parts of the world a small remnant that fear Him, and do not participate in the error, though that may not be made manifest in the eyes of men.

Elijah said: I, even I only, am left; and they seek my life, to take it away.—1 *Kin.* xix. 14.

And God answered: I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.—18.

Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.—*Isa.* i. 9, and *Rom.* ix. 29.

Bind up the testimony, seal the law among my disciples.—*Isa.* viii. 16.

Behold, I and the children whom the Lord hath given me are for signs and for wonders in *Israel* from the Lord of hosts.—18.

These two passages show how small was the number of good people in the Jewish Church.

Although I have cast them far off among the heathen, and although I have scattered them among countries, yet will I be to them as a little sanctuary in the countries where they shall come.

—*Ezek.* xi. 16.

For the Lord knoweth them that are His.—*2 Tim.* ii. 19.

LXI.—PARTICULAR CHURCHES MAY ERR IN DOCTRINE AND WORSHIP, AS THE JEWISH CHURCH DID.

This is asserted against those who maintain that the Church of God, which they themselves pretend to be, cannot err.

The Jewish Church did grievously err in the wilderness, when falling into idolatry. — *Exo.* xxxii. 1—6.

It is said of the same Church in the time of the Judges: They forsook the Lord, and served Baal and Ashtaroth.—*Judg.* ii. 12, 13.

In the time of the Kings, Solomon was the author of numerous and most abominable idolatries.—*1 Kin.* xi. 5—8.

Till the time of Asa, for a long season Israel had been without the true God, and without a teaching priest, and without law.—*2 Chron.* xv. 3.

An idolatrous worship was established by Jeroboam for the ten tribes.—*1 Kin.* xii. 28—33.

How horrible these idolatries of the ten tribes were is proved specially by the revelations of the Prophet Hosea, throughout.

God says by Jeremiah: My people have forsaken Me the fountain of living waters; they have forsaken Me days without number.—*Jer.* ii. 13, 32.

Their idolatrous abominations are described in a vision.—*Ezek.* viii. And Jerusalem's monstrous ways.—*Ezek.* xvi. 15—34.

How great were the corruptions of the Jewish Church as regards doctrine at the time of our Saviour, may be proved by the following passages.—*Matt.* v. 27, &c., and xxii. 13—33, and *Mark* vii. 1—23.

It was this Church that killed the Prince of life.—*Acts* iii. 15.

And which showed itself so opposed to the Evangelical doctrine, as St. Paul says to the Thessalonians: Ye, brethren, became followers of the Churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:—1 *Thess.* ii. 14.

Who both killed the Lord Jesus, and their own Prophets, and have persecuted us; and they please not God, and are contrary to all men:—15.

Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.—16.

LXII.—ERRORS IN DOCTRINE AND WORSHIP HAVE
TAKEN PLACE IN MANY PARTICULAR CHURCHES.

We have seen the failings of the Jewish Church. As to the Christian Churches, these

have been, even in the Apostles' times, sullied with error by those who wanted to conjoin the law with the Gospel.—*Acts* xv. 1—6.

What has been said before (Article lx.) concerning the Churches of Galatia and Colosse applies also in this place.

In the time of St. Paul, there were some abuses even in the ministration of the Lord's Supper in the Church of Corinth.—1 *Cor.* xi. 17—22.

St. Paul could see already in his time, by the Spirit of prophecy, the great Antichrist.—2 *Thess.* ii. 3—10. And this prophecy has been accomplished.

St. John in his own day saw several Antichrists. He says: As ye have heard that Antichrist shall come, even now are there many Antichrists.—1 *John* ii. 18.

They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they were not all of us.—19.

And he has also seen the great Antichrist in his Revelation.

The churches of Pergamos and of Thyatira have erred in the things sacrificed unto idols.—*Rev.* ii. 14, 20.

Then it is that Churches do not err, when they obey from the heart that form of doctrine which was delivered us.—*Rom.* vi. 17.

And when they believe in the light, which is Christ, and walk in that light.—*John* xii. 35, 36.

And finally, when they observe all things

whatsoever Jesus Christ has commanded us.—*Matt.* xxviii. 20.

The prerogative therefore of the militant Christian Church is that, being Universal, when one particular Church decays, the other rises up and gets straight again, and when one goes astray, the other can put it right.

That duty is an obligatory one according to the exhortation of St. Paul to the whole body of the Hebrews, among whom there were several distinct Churches in several places.

He says: Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.—*Heb.* iii. 12.

But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.—13.

For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.—14.

Let the Christian Church follow in this the example of good king Hezekiah and the Jewish Church. He sent to all Israel and Judah letters, that they should come to the house of the Lord to keep the Passover, though those to whom the messengers were sent had for a long time past forsaken the Lord.—2 *Chron.* xxx. 1—12.

And the very consideration that a Church is liable to err and fall from the faith, forms a part of the Christian warfare, so that those who are faithful and who stand by faith may fear.—*Rom.* xi. 20.

For while they think they stand, they are to take heed lest they fall.—1 *Cor.* x. 12.

That so they may work out their own salvation with fear and trembling.—*Phil.* ii. 12.

In conclusion, let us weigh these remarkable words of our Saviour: When the Son of man cometh, shall He find faith on the earth?—*Luke* xviii. 8.

LXIII.—WHEN SEPARATION FROM A CHURCH IS
UNWARRANTABLE.

The bad life of the conductors of a Church, though to be greatly deplored, is not a sufficient motive for separation or withdrawing from it, as Christ said of the Jewish Church: The Scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.—*Matt.* xxiii. 2, 3.

Isaiah says of the conductors of the Jewish Church: The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.—*Isa.* xxviii. 7.

And Jeremiah says: From the prophet even unto the priest every one dealeth falsely.—*Jer.* vi. 13.

And yet, notwithstanding this depraved life of the conductors, neither Isaiah, nor Jeremiah, nor their faithful hearers did separate themselves from the Jewish Church, but tried the more to bring the wrongdoers in the right way.

Separation is not to be thought of either on account of some ill-founded ceremonies, or of

some doctrines which do not destroy the foundation, though they may be only as wood, hay, stubble built upon it.—1 *Cor.* iii. 12. The Apostle does not say that on account of such defects in a Church we ought to separate ourselves from it.

Provided however (and this is the important point) that the foundation that is laid, which is Jesus Christ, be retained; for other foundation can no man lay.—1 *Cor.* iii. 11.

Neither is separation to be made for some doctrine subverting the foundation of salvation, if it is believed only by a few individuals, as there were some among the Corinthians who denied the resurrection of the dead.—1 *Cor.* xv. 12.

But this error was not taught by the Doctors of the Church of Corinth.

LXIV.—WHEN SEPARATION FROM A CHURCH BECOMES NECESSARY.

When a Church has egregiously strayed from the truth, when the doctrine of salvation is subverted in one or more points, and when the Doctors and Conductors are the first to preach heresy, and to maintain it, then separation becomes absolutely necessary.

And the more so, if most of the hearers have hopelessly been drawn into error, and if those who remain true cannot remedy the evil by closing the mouths of the false Teachers, through the application of Ecclesiastical Discipline, and cause good workmen to be put in their

places: for the mouths of vain talkers and deceivers must be stopped.—*Tit.* i. 10, 11.

It is written: I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.—*Rom.* xvi. 17.

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.—18.

If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.—1 *Cor.* xvi. 22.

Now he who keeps His Word, he it is who loves Him; and on the contrary, he who keeps it not, he it is who loves Him not.—*John* xiv. 23, 24.

St. Paul forbids the keeping company with idolaters.—1 *Cor.* v. 11.

And he says also: Though we, or an Angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed (Anathema).—*Gal.* i. 8, 9. The word implies separation in body and spirit, no frequentation to be had with the accursed.

We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition [teaching] which he received of us.—2 *Thess.* iii. 6.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, &c.; from such withdraw thyself.—1 *Tim.* vi. 3-5.

Little children, keep yourselves from idols.—
1 *John* v. 21.

Come out of Babylon, my people, that ye be not partakers of her sins, &c.—*Rev.* xviii. 4.

And thus did the infant and most ancient Church do: for the faithful of Christ withdrew themselves from the rebellious synagogue that was in Jerusalem.—*Acts* i. 13, 14.

The members of the Christian Church of Jerusalem were gathered together in the house of Mary the mother of John, whose surname was Mark.—*Acts* xii. 12.

In Ephesus St. Paul seeing some that were hardened, and believed not, speaking evil of the way of the Lord before the multitude, he departed from them, and separated the disciples, &c.—*Acts* xix. 9.

Now the withdrawing and separating from some such Church that has strayed from the truth, and thus ceased to be the Church of God, and joining and adhering to another which is orthodox, is not going out of the Catholic Church nor of the true Church, but the very reverse, if any thing, since it is returning to the Lord.

The Jewish cities that had departed from the Lord would not obey the proclamation of Hezekiah for the celebration of the Passover; they laughed the messengers to scorn, and mocked them; but divers of Asher and Manasseh and of Zebulon who, like their brethren, had before served God according to their own fancy, humbled themselves, and came to Jerusalem.—
2 *Chron.* xxx. 10, 11.

These things being so, it is for good and just reasons that we have come out of the Roman Church.

LXV.—THE TRUE MARKS OF ORTHODOX CHURCHES.

Orthodox Churches are those which retain the purity of Apostolic Doctrine.

The true marks of these Churches are the preaching of the Word of God, and the right use of the two Sacraments, Baptism and the Lord's Supper, and of the Prayers.

The Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you—1 *Pet.* i. 25.

All they that were added to the Church continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—*Acts* ii. 42.

A little before we read that St. Peter said: Be baptized every one of you in the name of Jesus Christ for the remission of sins.—*Acts* ii. 38.

Then they that gladly received his word were baptized.—41.

The institution of Holy Baptism before Christ's ascension is in express terms: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—*Matt.* xxviii. 19.

The Lord's Supper was instituted at His last supper: As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the

disciples, and said, Take, eat; this is My body.—*Matt.* xxvi. 26.

And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;—27.

For this is My blood of the new Testament, which is shed for many for the remission of sins.—28. See also *Mark* xiv. 22—24, and *Luke* xxii. 19, 20, and *1 Cor.* xi. 23—25.

And these are the two sacraments of the Christian Church.

As to the Prayers, the true Christian Church has always called upon the One and only great God.

The sheep of our Saviour that abide in the truth are distinguished from all other societies by their hearing His voice, which resounds in the writings of the Prophets, Apostles, and Evangelists.

He that is of God heareth God's words.—*John* viii. 47. Therefore that Church is the true one which heareth them.

My sheep hear My voice, and I know them, and they follow Me.—*John* x. 27.

They know not the voice of strangers.—5.

Every one that is of the truth heareth My voice.—*John* xviii. 37.

Our Saviour promises to be with us always, but on this condition, that we observe all things whatsoever He hath commanded us.—*Matt.* xxviii. 20.

Being built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.—*Eph.* ii. 20.

And the wall of the city had twelve founda-

tions, and in them the names of the twelve Apostles of the Lamb.—*Rev.* xxi. 14.

Therefore those are not the true Church who are built upon human traditions and inventions.

LXVI.—THE SAME MARKS WERE IN THE JEWISH CHURCH WHICH ARE IN THE CHRISTIAN.

The marks mentioned in the preceding Article belonged formerly to the Jewish Church, though by the dispensation of that time the sacraments were outwardly different from ours.

They had like ourselves the preaching of the Word: for Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.—*Acts* xv. 21.

Besides the writings of Moses, were read also those of the other Prophets, and preaching or teaching was founded upon some passage, as we see Jesus did it in the synagogue of Nazareth.—*Luke* iv. 15—22.

The Jewish Church had also two sacraments, the first being Circumcision.—*Gen.* xvii. 9—14.

And the other was the Passover.—*Exo.* xii. 1—14.

Joshua having entered into the promised land renews the use of Circumcision, which had been interrupted during the forty years passed in the wilderness.—*Josh.* v. 2—8.

The Church then kept also the Passover.—10. We do not read that it had been kept in the wilderness, any more than Circumcision had been practised.

Josiah setting right again the state of the

Church, reintroduces the reading and the authority of the Word of God.—2 *Chron.* xxxiv. 14—33.

Hezekiah proclaims the celebration of the Passover, which is kept with great solemnity and reverence.—2 *Chron.* xxx. throughout.

Whilst the purity of doctrine was preserved in the Jewish Church, the One true great God alone was worshipped and called upon.

To conclude the subject of the true marks of orthodox Churches, it remains to be said that Christians ought to take great care not to withdraw from Churches where the said marks are found.

But let us hold fast the profession of our faith without wavering.—*Heb.* x. 23.

Not forsaking the assembling of ourselves together, as the manner of some is.—25.

It is not therefore without good cause that the Catholic Church is designated in the Nicene Creed, for fuller explanation, by the word Apostolic.

It is in order that it might be known that the true Church is that which is entirely founded on the doctrine of the Apostles, and that by this means all those that would falsely attribute to themselves the name of Church might be contradistinguished from this true one.

LXVII.—AGAINST THE FALLACIOUS MARKS PUT FORWARD AS BEING THOSE OF THE TRUE CHURCH.

Fallacious marks have been imagined by the *Roman Church* and put forward as a test to dis-

cern the true Church from those which they pretend are not so.

The true beauty and splendour of the Church consist in the ornaments of truth, of which it is never destitute: for the King's daughter is all glorious within.—*Ps.* xlv. 13.

It must partake of the nature of its Head and of His kingdom, which is not of this world.—*John* xviii. 36.

Sometimes the Church of God will be persecuted with such fury by its enemies, that it will be left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.—*Isa.* i. 8.

We may judge how pitiable and abject was the state of the true Church, which was in the midst of the ten tribes, when Obadiah was hiding the true Prophets of God in caves, and feeding them with bread and water.—*1 Kings* xviii. 3, 4.

It was so awfully bad, that Elijah did not see the seven thousand who had not participated in the idolatries, and had remained faithful to the Lord.—*1 Kings* xix. 18.

What was the external splendour of the Church when the faithful were tortured? when they had trial of cruel mockings and scourgings, of bonds and imprisonment? when they were stoned, sawn asunder, tempted, slain with the sword? when they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented?

And consequently, when it is asked where was the reformed and true Church so many years ago,

the answer must be, that its state was exactly similar.

Under the similitude of a woman fleeing into the wilderness, St. John pictures to us what was to be the state of the Church under the reign of Antichrist.—*Rev.* xii. 6.

In the same book of Revelation, he tells us what great persecutions the Church of God was to suffer under his tyrannical reign.

God, nevertheless, gives to His Church such prosperity as He pleases, as in the time of Solomon, in the time of Constantine and of other great Princes.

For He is wonderful in counsel, and excellent in working.—*Isa.* xxviii. 29.

LXVIII.—AGAINST MULTITUDE AS A MARK OF THE TRUE CHURCH.

Multitude is not and cannot be a genuine mark of the true Church of God.

It is forbidden to follow a multitude to do evil.—*Exo.* xxiii. 2.

The Church of God was entirely comprised in those seventy souls that went down into Egypt.—*Exo.* i. 5.

Noah, the eighth person, a preacher of righteousness (2 *Pet.* ii. 5), in whose family the Church was comprised, was saved with them from the waters of deluge.—*Gen.* vii. 13.

Elijah was impressed with the thought that he only of the faithful had been left alive by the persecution.—1 *Kings* xix. 10.

The seven thousand who had not participated

in the idolatries of the ten tribes, were a very small number in comparison of the rest of the people.—18.

Micaiah, a true prophet of the Lord, had to contend against four hundred false prophets.—1 *Kings* xxii. 6—27.

Those whom Isaiah calls his disciples and his children, were but a small number in comparison of them who walked according to their own ways.—*Isa.* viii. 16, 18.

The same prophet shows what comes to pass with regard to the Church in consideration of this small number: It shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.—*Isa.* xvii. 5.

Yet gleanings shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof.—6.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:—*Matt.* vii. 13.

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—14.

Many are called, but few are chosen.—*Matt.* xxii. 14.

Fear not, little flock.—*Luke* xii. 32.

And in comparison of the synagogue, how small was the Christian Church in the beginning: The number of names together were about an hundred and twenty.—*Acts* i. 15.

St. Paul describes to us the sad times that were to come: In the last days perilous times shall come.—2 *Tim.* iii. 1.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,—2.

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,—3.

Traitors, heady, highminded, lovers of pleasures more than lovers of God;—4.

Having a form of godliness, but denying the power thereof: from such turn away.—5.

And St. Peter also says: There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.—2 *Pet.* ii. 1.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.—2.

LXIX.—AGAINST ANTIQUITY WITHOUT TRUTH.

Antiquity is not a mark of the true Church if it is not founded upon the rock of truth; and the truth of God is never devoid of Antiquity. Antiquity without truth is falsehood.

In the origin truth has preceded falsehood and error, as Adam and Eve were graced with it; for they were created in the image of God.—*Gen.* i. 27.

God sent to His people Moses and the other *Prophets* to instruct the ancient Church.

Under the new Covenant the Gospel had been preached in its purity before any heresies made their appearance.

For it was in Jerusalem that the Apostles first proclaimed and taught the wonderful works of God.—*Acts* ii. 11.

So that the true antiquity we must rely on and retain, is that which is found in the writings of the Prophets, Apostles, and Evangelists.

These alone are the true great Fathers and real Doctors of the Church.

And consequently our Saviour said, with very good reason, concerning the writings of the Old Covenant: Search the Scriptures (*John* v. 39), which possess true antiquity.

There is one that accuseth you, even Moses, in whom ye trust.—*John* v. 45. That is, Moses' doctrine.

For had ye believed Moses, ye would have believed Me: for he wrote of Me.—46.

The Jews praising highly the antiquity of their father Abraham, the works of whom they did not do (*John* viii. 39), our Saviour said to them: Ye are of your father the devil.—44.

And because they boasted of those who had preceded them, and who yet had not followed the truth, He said to them: All that ever came before Me are thieves and robbers: but the sheep did not hear them.—*John* x. 8.

Abraham is introduced speaking to the rich glutton in this wise: They have Moses and the Prophets; let them hear them.—*Luke* xvi. 29.

The same can be said in much stronger terms, now that we possess also the writings of the New

Covenant, to those who put forward the claim to antiquity separated from truth, which in such a case is but oldness of error.

We have the greatest regard for antiquity, but it is for that antiquity which is the inspiration of the Almighty.—*Job*. xxxii. 8, compared with verses 6 and 7.

LXX.—AGAINST UNITY OR AGREEMENT NOT SUPPORTED BY TRUTH.

Unity is not a mark of the true Church when it is without truth; such unity or unanimity is conjuration, conspiracy.

When the conductors of the Jewish Church agreed that if any man did confess that Jesus was Christ, he should be put out of the synagogue (*John* ix. 22), they were all of one mind; and who, for all that, will approve their unanimity?

When our Saviour Jesus Christ prays His Father for the faithful, that they all may be one, He adds: As Thou, Father, art in Me, and I in Thee, that they also may be one in Us.—*John* xvii. 21.

It is written that the multitude of them that believed were of one heart and of one soul.—*Acts* iv. 32.

But it is immediately shown in the same verse what it was they all agreed in, namely, in the same unselfish charity.

And they agreed also in the same doctrine, for it is said: And with great power gave the *Apostles* witness of the resurrection of the Lord

Jesus: and great grace was upon them all.—*Acts* iv. 33.

St. Paul prays the God of patience and consolation to grant the Romans to be likeminded one toward another: but he adds, According to Christ Jesus.—*Rom.* xv. 5.

He recommends the unity of the Spirit, and says we are to endeavour to keep it in the bond of peace.—*Eph.* iv. 3.

He shows the importance of that unity, when he adds: There is one body, and one Spirit, even as ye are called in one hope of your calling;—4.

One Lord, one faith, one baptism,—5.

One God and Father of all, who is above all, and through all, and in you all.—6.

But unto every one of us is given grace according to the measure of the gift of Christ.—7. He gave gifts unto men.—8.

And He gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;—11.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:—12.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:—13.

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;—14.

But speaking the truth in love, may grow up

into Him in all things, which is the Head, even Christ:—15.

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—16.

The same Apostle says to the Colossians: Let the peace of God rule in your hearts [which cannot be effected without union], to the which also ye are called in one body.—*Col.* iii. 15.

And then he adds: Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.—16.

In very affectionate and pressing terms he says to the Philippians: If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,—*Phil.* ii. 1.

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.—2.

But he adds: Let this mind be in you, which was also in Christ Jesus.—5.

And to the Corinthians he addresses this exhortation: I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.—1 *Cor.* i. 10.

But to whom does he speak?—To those that

in every thing had been enriched by Christ, in all utterance, and in all knowledge.—5.

It is manifest from all these passages that agreement and unity, of however long standing, are of no value without truth.

LXXI.—MIRACLES ARE NOT EITHER A TRUE MARK
OF THE CHURCH.

The gift of miracles was granted at the beginning of the preaching of the Gospel to several who had believed, and upon whom the Holy Ghost was fallen, as on the Apostles themselves before.—*Acts* viii. 16, 17, and xi. 15.

As were also several other extraordinary gifts, mentioned by St. Paul.—1 *Cor.* xii. 8—10.

Those who had that gift of miracles did not make use of it whenever they pleased, not even the Apostles, but only as it seemed good to the Holy Spirit.

And indeed St. Paul did not cure Epaphroditus who was with him, and who was sick nigh unto death; and he speaks of that cure as of a signal benefit due to God's mercy alone.—*Phil.* ii. 25—30.

And yet the same Apostle brought Eutychus to life again.—*Acts* xx. 9, 10.

And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.—*Acts.* xix. 11, 12.

They who had received this gift were merely

instruments of the great and marvellous power of God.—*Acts* iii. 1—16, and xix. 11.

For this power of doing miracles belongs to God alone: He only doeth wondrous things.—*Psa.* lxxii. 18, and cxxxvi. 4.

The heavenly doctrine of the Apostles and Evangelists has been confirmed by so many miracles, that it would be to no purpose to ask for any nowadays.

He who would ask for them would be referred to those of our Saviour and of His Apostles, as He did refer certain of the scribes and of the Pharisees, who sought after a sign from Him, to the sign of the prophet Jonas.—*Matt.* xii. 38—40.

And what is the use for those of the Roman Church to put forward signs and wonderful things done in the midst of it? Do they not thereby verify the prophecy concerning him, whose coming is after the working of Satan with all power and signs and lying wonders,—*2 Thess.* ii. 9.

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved?—10.

And for this cause God shall send them strong delusion, that they should believe a lie.—11.

But on the contrary, true miracles have always aimed at the glory of God, and at the salvation of the souls of the faithful, by confirming the Word of grace preached by the *Apostles*; God bearing them witness, both with *signs and wonders*, and with divers miracles,
■

and gifts of the Holy Ghost, according to His own will.—*Heb.* ii. 3, 4.

The Lord had said to His people: If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,—*Deut.* xiii. 1.

And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them ;—2.

Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams ; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.—3.

Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him.—4.

In addition to what has been said, we should remember that formerly there have been some who by the belief they had of the omnipotence of Jesus Christ, have performed miracles, though nevertheless they have not had the gifts of justification and sanctification, being devoid of the assurance of His grace and mercy.

It is of these Christ says: Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?—*Matt.* vii. 22.

And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.—23.

God thus willing, by this working of miracles, to make the Name of His Son Jesus Christ highly exalted, even by the mouth of the wicked.

This gift, as well as many other extraordinary ones, have now all ceased, because such has been the Divine appointment, and perhaps also in the dispensation of Providence, on account of the malice and ingratitude of men.

LXXII.—OUTWARD SANCTITY IS NOT EITHER AN
ESSENTIAL MARK OF THE TRUE CHURCH.

Sanctimony or outward sanctity and purity of life without the purity of doctrine and holiness of faith, is nothing but a varnish or disguise, a pure hypocrisy.

St. Paul prays God for the Colossians, that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work (*Col.* i. 10), which cannot be accomplished without devoting one's life to holiness.

But he adds immediately in the same verse as a further requirement: And increasing in the knowledge of God.

And he shows in the following verses how far this knowledge is to extend, saying: Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness;—*Col.* i. 11.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in the light:—12.

Who hath delivered us from the power of

darkness, and hath translated us into the kingdom of His dear Son :—13.

In whom we have redemption through His blood, even the forgiveness of sins :—14.

Who is the image of the invisible God, the firstborn of every creature :—15.

For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by Him, and for Him :—16.

And He is before all things, and by Him all things consist.—17.

And He is the Head of the body, the Church : who is the beginning, the firstborn from the dead ; that in all things He might have the pre-eminence.—18.

For it pleased the Father that in Him should all fulness dwell ;—19.

And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself ; by Him, I say, whether they be things in earth, or things in heaven.—20.

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.—21.

And thus St. Paul, who was made a Minister of the Gospel, shows what he meant by saying to the Colossians that he desired that they might be filled with the knowledge of God's will in all wisdom and spiritual understanding.—*Col. i. 9.*

So that these things, true holiness and knowledge, are inseparably united, the knowledge of

God and of His Son Jesus Christ being the cause of this holiness.

After saying: He hath reconciled you in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight :—*Col. i. 22.*

He immediately adds: If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven.—23.

St. Peter joins the sanctification of the Spirit with the election according to the foreknowledge or providence of God the Father, and with obedience and sprinkling of the blood of Jesus Christ.—1 *Pet. i. 2.*

The same Apostle exhorts the faithful to holiness, and says: Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;—1 *Pet. i. 13.*

As obedient children, not fashioning yourselves according to the former lust in your ignorance :—14.

But as He which hath called you is holy, so be ye holy in all manner of conversation :—15.

Because it is written, Be ye holy; for I am holy.—16.

And he joins immediately the doctrine of faith: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and *gold*, from your vain conversation received by *tradition* from your fathers;—18.

But with the precious blood of Christ, as of a Lamb without blemish and without spot:—19.

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,—20.

Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.—21.

St. Paul says to the Hebrews: Follow peace with all men, and holiness, without which no man shall see the Lord.—*Heb.* xii. 14.

But in the next verse he adds: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.—15.

And what follows in the rest of the chapter shows that he joins the doctrine of faith with holiness.

Our hearts are purified by faith.—*Acts* xv. 9.

And we know that the object of faith is found in the promises that God has made to us in the Gospel, which is the power of God unto salvation to every one that believeth.—*Rom.* i. 16.

St. Jude writes to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.—1.

But he adds: When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.—3.

What follows afterwards confirms his design.

What God therefore has joined together, is

Speaking lies in hypocrisy; having their conscience seared with a hot iron.—2.

The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;—2 *Tim.* iv. 3.

And they shall turn away their ears from the truth, and shall be turned unto fables.—4.

And see, had not St. Paul foretold what was to come to pass in the Church? The day of the Lord shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;—2 *Thess.* ii. 3.

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.—4.

There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.—2 *Pet.* ii. 1.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.—2.

And through covetousness shall they with feigned words make merchandise of you.—3.

We should read what is said of the Beast seducing the inhabitants of the earth.—*Rev.* xiii. 14—17, and xvii. 1—6.

And consequently we affirm that the succession of persons without the succession of the doctrine of truth, is but a mask.

LXXIV.—THE REGULAR VOCATION AND ORDINATION OF MINISTERS, NOT AN ESSENTIAL MARK OF THE TRUE CHURCH.

Since they of the Roman Church will have it that the vocation and ordination of pastors, with all their proper formalities, are an essential mark of the Church :

We reply to them that the vocation of pastors, with all that pertains to the ministry, is comprised under the first mark of true Churches ;

Namely, under the Purity of Doctrine, for the preaching and expounding of which to men, far and near, pastors are necessarily required.

For as St. Paul says : How shall they hear without a preacher ? And how shall they preach, except they be sent ?—*Rom. x. 14, 15.*

And no one is to be allowed to take upon himself the office of the holy Ministry.

When therefore the state of the Churches is settled and tranquil, all the requisite formalities are to be observed in the vocation and ordination of pastors.

The person sought for that holy charge must be a man of good life and conversation.—1 *Tim. iii. 2—6.*

Moreover he must have a good report of them which are without.—7.

He must be apt to teach.—2.

And rightly to divide the Word of truth.—2 *Tim. ii. 15.*

Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine

both to exhort and to convince the gainsayers.—*Tit.* i. 9.

This examination can only be made by those who have already been called to the office of pastors.

And it is the duty of the presbytery, that is to say, of the company of the Elders or Pastors, to lay their hands on him (after having examined him and found him capable).—1 *Tim.* iv. 14.

And such an one is, with the laying on of the hands, given to, and fully established, in the Church in which he is to preach, minister, and do the duties committed to him,

Provided it be with the consent of that Church.—*Acts* xiv. 23.

And all these things are observed in the vocation and ordination of Evangelical pastors, when God gives somewhat of a rest to His Church.

LXXV.—IN DIFFICULT TIMES EXTRAORDINARY MINISTERS ARE RAISED UP.

It is true indeed that during the rigorous persecutions of these last years, all these formalities could not have been observed with regard to the pastors whom God has extraordinarily raised up:

Against the vocation of whom we are no more to cry out than against the vocation of those who, having been scattered abroad upon the persecution that arose about St. Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only.—*Acts* xi. 19.

And some of them were men of Cyprus and

Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.—20.

This they did by an extraordinary vocation ; for we do not read that the laying on of the hands had taken place with regard to them.

No more than with regard to Appollos, an eloquent man, and mighty in the Scriptures, who taught in Ephesus by an extraordinary vocation. —*Acts* xviii. 24.

And after he had been instructed more perfectly in the way of the Lord, the brethren wrote, exhorting the disciples in Achaia to give him a vocation or calling by receiving him.—27.

But that is not all ; for, sometimes, the persecution against the Churches is so virulent, that even the vocation of pastors ceases, whilst the succession of doctrine remains, that is, when the pastors fall victims to the persecution.

For example, those who are praised for not having bowed their knees unto Baal, and for not having kissed him (1 *Kings* xix. 18), had undoubtedly the succession and continuation of the true doctrine, though they had not the succession and ordination of the Pastors, who had been put to death.

For this very cause Elijah said : They have slain Thy Prophets with the sword ; and I, even I only, am left.—1 *Kings* xix. 14.

But God, to whom it belongs to send forth labourers into His harvest,—*Matt.* ix. 38.

Raises up pastors in His Church as He pleases, and by them rejoices it, strengthens it, and comforts it, to the glory and praise of His name.

LXXVI.—OF THE OBEDIENCE DUE TO THE
HIGHER POWERS.

Kings, Princes, and other Magistrates are called gods.—*Ps. lxxxii. 1.*

Render unto Cæsar the things which are Cæsar's.—*Matt. xxii. 21.*

The Cæsar spoken of by our Saviour was one of the most vicious princes that have ever been, as we gather from history.

Our Saviour Himself did render unto Cæsar the things which were Cæsar's, by paying the didrachma, tribute money.—*Matt. xvii. 24—27.*

Let every soul [that is, every body, of whatever quality and condition,] be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.—*Rom. xiii. 1.*

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation [judgment].—2.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:—3.

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.—4.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.—5.

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.—6.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.—7.

Put them in mind to be subject to principalities and powers, to obey magistrates.—*Tit.* iii. 1.

Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme;—1 *Pet.* ii. 13.

Or unto Governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.—14.

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:—15.

As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.—16.

Honour all men. Love the brotherhood. Fear God. Honour the King.—17.

St. Peter has severely reproved those who oppose themselves to the higher powers.

The Lord reserves the unjust unto the day of judgment to be punished:—2 *Pet.* ii. 9.

But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.—10.

Whereas Angels, which are greater in power and might, bring not railing accusation against them before the Lord.—11.

St. Jude has also spoken against the same:

Likewise also these dreamers defile the flesh, despise dominion, and speak evil of dignities, &c.—*Jude* 8, 9.

LXXVII.—IT IS A DUTY NOT TO THINK OR SPEAK
EVIL OF KINGS AND RULERS.

Curse not the King, no not in thy thought.—*Eccl.* x. 20.

Thou shalt not revile the gods [judges], nor curse the Ruler of thy people.—*Exo.* xxii. 28.

It is written : Curse not the rich in thy bed-chamber : for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.—*Eccl.* x. 20.

And who possesses more riches than the kings and princes of the earth ?

Saul having been elected King, there were some worthless fellows, children of Belial, who said, How shall this man save us ? And they despised him, and brought him no presents.—1 *Sam.* x. 27.

And for this word they were deemed worthy of death. But Saul said, There shall not a man be put to death this day : for to day the Lord hath wrought salvation in Israel.—1 *Sam.* xi. 12, 13.

Shimei outrageously reviled king David, and thus said when he cursed, Come out, come out, thou bloody man, and thou man of Belial, &c. 2 *Sam.* xvi. 5—13.

And this deservedly cost his life after he had been three years confined to Jerusalem.—1 *Kings* ii. 8, 9, 36—46.

No approval can be given to the insolent and audacious speech of Joab, though a great Captain of king David, and also his nephew.—See 2 *Sam.* xix. 5—7. And David would not willingly have put up with it, but Joab and his two brothers had so much authority that David acknowledges that they were too hard for him.—2 *Sam.* iii. 39.

And indeed David, when his days drew nigh that he should die, said to his son Solomon: Thou knowest what Joab the son of Zeruiah did to me.—1 *Kings* ii. 5.

This Zeruiah was a sister of David.—1 *Chron.* ii. 15, 16.

Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.—1 *Kings* ii. 6.

LXXVIII.—AGAINST RISING UP AGAINST KINGS
AND ATTEMPTS ON THEIR LIFE.

If thinking and speaking evil against Kings is not permitted, how much less will it be permitted to rise up against them, and to make an attempt against their life!

Rechab and Baanah were put to death for having killed their Prince.—2 *Sam.* iv. 2—12.

Ahithophel, great councillor of state, rose against David, and put an end to his life with his own hands.—2 *Sam.* xvii. 23.

Absalom rose against his father and King, and ended very miserably.—2 *Sam.* xviii. 9—15.

Sheba, son of Bichri, revolted and formed a party against David, but it cost him his head,

which was thrown over the wall of the besieged city.—2 *Sam.* xx. 14—22.

Joab, who had not turned after Absalom, turned after Adonijah, who rose against king Solomon, his brother, and they were both put to death.—1 *Kings* i. 5, &c., and ii. 13—25, 28—34.

Those who had conspired against king Joash and slain him on his bed (2 *Chron.* xxiv. 25), were put to death by his son Amaziah.—xxv. 3.

Bigthan and Teresh, two eunuchs of king Ahasuerus, of those which kept the door, mutinied and sought to lay hands on the king.—*Esth.* ii. 21.

Therefore they were both hanged on a tree.—23.

The Lord sometimes gives kings for a punishment: I gave thee a king in mine anger, and took him away in my wrath.—*Hos.* xiii. 11.

The hypocrite or wicked man reigns, that the people may be ensnared, that is, punished.—*Job.* xxxiv. 30.

And yet submission is due to such kings, even to those who reign by conquest: It shall come to pass that the nation and kingdom which will not serve the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, &c.—*Jer.* xxvii. 8.

And when such a submission to a foreign monarch is by the will of God, which has been manifested to us, to rise up against him would be opposing God.

So it turned out very badly for Zedekiah to *have rebelled* against the king of Babylon, under

whose power God had placed him, and to whom he had sworn allegiance and fidelity. But he despised the oath by breaking the covenant.—See 2 *Chron.* xxxvi. 13, compared with *Ezek.* xvii. 12—21.

The punishment of this rebellion and revolt in the person of king Zedekiah, of his children, and of his people, is fully related in *Jer.* xxxix. 1—10.

Moses spake to Pharaoh in a courageous and dignified manner, and brought down several plagues on him and his people.—*Exo.* vii.—xii. Ehud killed Eglon.—*Judg.* iii.

But these had a special vocation from God that they might be the deliverers of His people, and they are not to be taken as examples for imitation.

**LXXIX.—DAVID'S GREAT EXAMPLE OF REVERENCE
AND RESPECT FOR THE ROYAL DIGNITY.**

Saul had been established King, but having disobeyed the command of the Lord, is told that he is rejected from being a King.—1 *Sam.* xv.

God declares to Samuel that He has rejected Saul from reigning over Israel, and sends that prophet to anoint David.—1 *Sam.* xvi. 1—13.

Saul, in his wicked pursuit of David, commands to kill all the priests who were at Nob.—1 *Sam.* xxii. 9—19.

He pursues David with an extreme fury and seeks to kill him.—1 *Sam.* xviii., xix., and xx.

And nevertheless David, though destined by

God to reign, having been anointed in that view,
—1 *Sam.* xvi. 1—13.

Refused to lay his hands on his enemy, but spared his life, although he might have killed him,—1 *Sam.* xxiv. 1—4.

Saying: The Lord forbid that I should do this thing unto my Master, the Lord's Anointed, to stretch forth mine hand against him, seeing he is the Anointed of the Lord.—6. And observe this reason.

King Saul having, for the second time, fallen into the power of David;—1 *Sam.* xxvi. 5—9.

David said: As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish.—10.

The Lord forbid that I should stretch forth my hand against the Lord's Anointed.—11.

And that Amalekite who, thinking to please David, brought him tidings of the death of king Saul, saying, but falsely, that he had helped to slay him,—2 *Sam.* i. 1—10.

Was put to death by command of king David, who said to him: Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's Anointed.—15, 16.

LXXX.—WHEN OBEDIENCE TO KINGS AND OTHERS IS TO BE REFUSED.

But notwithstanding the respect, honour, obedience, subjection, and service due to Emperors, Kings and other great Princes, Lords and *Magistrates*, if they venture to command us

things that are against the honour of God and against His Word, obedience is to be refused at any cost.

For Jesus Christ who has said : Render unto Cæsar the things which are Cæsar's, has said also : Render unto God the things that are God's.—*Matt.* xxii. 21.

The Apostles shewed that they were inspired by the spirit of their Divine Master. With what a noble fortitude they bore witness to His name ! When Peter and John were commanded by the Sanhedrim not to speak at all, nor teach in the name of Jesus ;—*Acts* iv. 18.

They answered, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.—19.

For we cannot but speak the things which we have seen and heard.—20.

When they had been brought again before the council, the High Priest asked them, Did not we straitly command you that ye should not teach in this name ? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.—*Acts* v. 27, 28.

Then Peter and the other Apostles answered and said, We ought to obey God rather than men.—29.

We must adhere to the profession of our faith in the greatest extremities, as it was done by the three Hebrew Princes, Shadrach, Meshach, and Abed-nego, when commanded to worship the image which Nebuchadnezzar had set up.—*Dan.* iii. 14.

They answered and said, O Nebuchadnezzar,

we are not careful to answer thee in this matter.—16.

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king.—17.

But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.—18.

With the same firmness did Daniel act, when Darius had prohibited prayer or petition from any God, save from the king.—*Dan.* vi. 7.

When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.—10.

The same firmness of mind appeared in Jeremiah, when he was threatened with death, if he should continue to prophesy against Jerusalem.—*Jer.* xxvi. 11.

Then spake Jeremiah unto all the Princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard.—12.

As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.—14.

The Apostles, as we have seen, acted with unshaken firmness when the witnessing of Christ and His truth required it; and St. Paul says with a fortitude no less conspicuous: I am ready not to be bound only, but also to die at Jerusalem *for the name of the Lord Jesus*.—*Acts* xxi. 13.

LXXXI.—WE ARE TO PRAY FOR KINGS AND FOR ALL IN AUTHORITY.

I exhort that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;—1 *Tim.* ii. 1.

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.—2.

For this is good and acceptable in the sight of God our Saviour;—3.

Who will have all men to be saved, and to come unto the knowledge of the truth.—4. Note the expression, ALL MEN.

We should pray also for those who reign over us by conquest; thus Darius requests the Jews to pray for the life of the king, and of his sons.—*Ezra* vi. 10.

And also for the prosperity of their estates: Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.—*Jer.* xxix. 7.

Such has been the practice of the ancient Church, making prayers and supplications to God for the Emperors who were persecuting the Christians, and also for their Empire.

Give the king Thy judgments, O God, and Thy righteousness unto the king's son.—*Psa.* lxxii. 1.

He shall judge Thy people with righteousness, and Thy poor with judgment.—2.



(THE HUGUENOTS' CONFESSION.)

THE
CONFESSION OF FAITH

MADE BY COMMON CONSENT

BY THE FRENCH PEOPLE

WHO DESIRE TO

LIVE ACCORDING TO THE PURITY OF
THE GOSPEL OF OUR LORD
JESUS CHRIST.

1559.

CONTAINED IN XL. ARTICLES.



(THE HUGUENOTS' SUPPLICATION.)

THE FRENCH PEOPLE

WHO DESIRE TO LIVE

ACCORDING TO THE PURITY OF THE GOSPEL
OF OUR LORD JESUS CHRIST,

TO THE KING.*

SIRE, we render thanks to God, for that, having had hitherto no access to your Majesty, to call your attention to the rigour of the persecutions which we have endured and daily still endure, for desiring to follow the purity of the Gospel, and for the quieting of our conscience, He now grants us the happiness and comfort of seeing that you are willing to know the merit of our cause, according to the last Edict given at Amboise, in the month of March, of the present year 1559, which it has pleased your Majesty to issue. This is the cause why we now dare open our mouth, which heretofore has been closed by the injustice and violence of several of your officers, who were incited against us more by hatred of us than by good affection in your service. And in order, SIRE, that we may fully inform your Majesty of that which concerns this cause, we most humbly pray you to see and hear our Con-

* Henry II.

fession of Faith, which we present to you, hoping it will serve as a sufficient defence for us against all the blames and ignominies with which hitherto we have very wrongly been loaded, by those who have always made it their business to condemn us before our cause was known to them. In this Confession, SIRE, we can protest that there is not a single thing which is repugnant to the Word of God, or which contravenes the homage we owe to you. For the Articles of our Faith which are pretty fully described in our Confession, they all come to this, That, since God has sufficiently declared His will to us by His Prophets and Apostles, and even by the mouth of His own Son our Saviour Jesus Christ, we owe to the Word of God that degree of honour and reverence, that we cannot add any thing to it of our own; but that we are to conform ourselves entirely to the rule which it prescribes to us. And because the Roman Church, forsaking the practice and custom of the primitive Church, has introduced new commandments, and a new form of Divine service and worship, we esteem it to be very reasonable to prefer the commandments of God, who is Truth itself, to the commandments of men, who by their nature are inclined to falsehood and vanity. And whatever our adversaries may pretend against us, we can say, however, before God and men, that we suffer for no other reason, but because we maintain that our Lord Jesus Christ is the only Saviour and Redeemer; and His doctrine, the only doctrine of life and salvation. And this is the only cause, SIRE, for which the executioners have so man

times had their hands stained with the blood of your poor subjects, who, sparing not their lives to maintain this same Confession of Faith, have indeed proved to all that they were impelled by another spirit than that of men who naturally display more concern for their repose and conveniencies than for the honour and glory of God. And therefore, SIRE, according to the goodness and gentleness which you promise to use towards your poor subjects, we most humbly pray your Majesty to do us the great favour of taking in hand the cognizance of this cause, on account of which we are pursued every hour either by death, or banishment, and we lose by that means the power of doing to you the most humble service we owe you. May it therefore please your Majesty, SIRE, to grant that, instead of the burning piles and swords which heretofore have been used, our Confession of Faith may be decided by the Word of God, and that permission to that effect may be given, and our safety guaranteed. And we hope that you yourself will be judge of our innocence, acknowledging that there is in us no heresy, neither any rebellion; but that we tend only to this end, namely, to be able to live with a sound conscience, serving God according to His commandments, and honouring your Majesty in all obedience and servitude. And because we necessarily require to be kept, by the preaching of the Word of God, in our duty and office both towards Him and towards you; we most humbly pray you, SIRE, that we may be permitted to gather ourselves sometimes together, in order that we may be exhorted by the Word

of God to fear Him, and also be confirmed by the administration of the sacraments, which our Lord Jesus Christ has instituted in His Church. And if it shall please your Majesty to give us a place, where any body may come and see what is going on in our assemblies, the spectacle of this will of itself absolve us from the accusation of so many enormous crimes, with which our assemblies have heretofore been defamed. For it will be impossible to see in them any thing but thorough modesty and purity, and it will be impossible also to hear any thing but the praises of God, exhortations to His service, and prayers for the preservation of your Majesty and of your kingdom. And if it will please you not to grant us so much favour, at least may we be permitted to continue privately among ourselves, without any hindrance, the order which has been established among us. We most humbly pray you, SIRE, to believe that, on hearing the reading of this supplication which is now presented to you, you will, as it were, hear the cries and sighings of an infinity of your poor subjects, who implore your mercy, so that this mercy may extinguish those burning piles which the cruelty of your judges has kindled throughout your kingdom. And so may we, the servants of your Majesty, be allowed to serve Him who has raised you in your dignity and grandeur. And if it shall not please you, SIRE, to hear our voice, may it please you to hearken to that of the Son of God, who, having given you power over our goods, our bodies, and even over our own life, asks you to leave to Him the power and dominion over our souls, and that

our consciences (which He has acquired for Himself at the price of His blood), be left to Him alone. We beseech Him, SIRE, that He may guide you always by His Spirit, increasing with your years your greatness and power, granting you victory over all your enemies, and establishing for ever in all equity and justice the throne of your Majesty: and may He please also to make us find favour before you, that we may derive some fruit from our present supplication, in order that, you having changed our griefs and afflictions into some quietness and liberty, we may also change our weeping and tears into a perpetual thanksgiving to God, and to your Majesty, for having done a thing most agreeable to Him, very worthy of your goodness and justice, and very necessary for the preservation of your most humble and most obedient subjects and servants.

NOTE.—This touching supplication simply exasperated the king, who redoubled the persecution, being determined to extirpate heresy from his kingdom.



CONFESSION OR DECLARATION OF FAITH.

I.—THE UNITY AND PERFECTIONS OF GOD.

We believe and confess that there is ¹but one God, who is a single and simple essence, ²spiritual, ³eternal, ⁴invisible, ⁵unchangeable, ⁶infinite, incomprehensible, inexpressible, ⁷who can do all things, who is ⁸all wise, ⁹all good, ¹⁰all just, and ¹¹all merciful.

¹*Deut.* iv. 33, 39; and vi. 4; and *1 Cor.* viii. 4, 6.—
²*Gen.* i. 2, 3; and *John* iv. 24.—³*Exo.* iii. 15, 16.—
⁴*Rom.* i. 20; and *1 Tim.* i. 17.—⁵*Mal.* iii. 6.—⁶*Rom.* xi. 33.—⁷*Jer.* x. 6, 7; and *Luke* i. 37.—⁸*Rom.* xvi. 27.—
⁹*Matt.* xix. 17.—¹⁰*Jer.* xii. 1.—¹¹*Exo.* xxxiv. 6.

II.—GOD MANIFESTED IN THE CREATION AND BY HIS WORD.

God manifests Himself as He has been described, ¹first, by His works, in their creation, and also in their continual preservation and direction by His power and wisdom. ²Secondly, and more clearly, by His Word, which being ³revealed in the beginning by oracle, has been afterwards ⁴consigned into writing in the books which we ⁵call the Holy Scriptures.

¹*Rom.* i. 19, 20.—²*Heb.* i. 1, 2.—³*Gen.* xv. 1.—⁴*Exo.* xxiv. 3, 4, 7.—⁵*Rom.* i. 2.

III.—THE CANONICAL BOOKS OF THE OLD AND THE NEW TESTAMENT.

The whole of the Holy Scriptures is comprised in the Canonical books of the Old and the New Testament, the number of which is as follows: The five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Item, Joshua, Judges, Ruth, the first and second of Samuel, the first and second of Kings, the first and second of Chronicles, otherwise called Paralipomena, the book of Ezra. Item, Nehemiah, the book of Esther, Job, the Psalms of David, the Proverbs or Sentences of Solomon, the book of Ecclesiastes or the Preacher, the Song of Solomon. Item, the book of Isaiah, Jeremiah, the Lamentations of Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. Item, the holy Gospel according to St. Matthew, according to St. Mark, according to St. Luke, and according to St. John. Item, the second book of St. Luke, otherwise called the Acts of the Apostles. Item, the Epistles of St. Paul, to the Romans, one; to the Corinthians, two; to the Galatians, one; to the Ephesians, one; to the Philippians, one; to the Colossians, one; to the Thessalonians, two; to Timothy, two; to Titus, one; to Philemon, one. Item, the Epistle to the Hebrews, the Epistle of St. James, the first and second Epistle of St. Peter, the first, second, and third Epistle of St. John, the Epistle of St. Jude. Item, the *Apocalypse* or Revelation of St. John.

IV.—HOW THESE BOOKS ARE KNOWN TO BE
CANONICAL.

We know these books to be Canonical, and a ¹very certain rule of our faith, not so much by the common agreement and consent of the Church, as by the inward evidence and persuasion of the Holy Spirit, which enables us to discern them from the other Ecclesiastical books,* upon which, though they may be useful, no article of faith can be founded.

¹Ps. xii. 6 ; and Ps. xix. 7, 8.—*The Apocrypha.

V.—THE AUTHORITY AND SOVEREIGNTY OF THE
WORD OF GOD.

We believe that the ¹Word which is contained in these books, has proceeded from God, ²from whom only it derives its authority, and not from men. ³And because it is the rule of all truth, containing all that is necessary for the service of God and our salvation, ⁴it is not given to men, nor even to Angels, to add, to diminish, or to change any thing in it. Hence it follows, that neither ⁵antiquity, nor the customs, nor the multitude, nor human wisdom, nor the judgments, nor the sentences, nor the edicts, nor the decrees, nor the councils, nor the visions of men, nor any miracles, are to be opposed to these Holy Scriptures ; ⁶but on the contrary all things are to be examined, regulated, and reformed according to them. And conformably to this, we acknowledge the three Symbols of Creeds,

namely, that of the Apostles, that of Nicea, and that of Athanasius, because they are in conformity with the Word of God.

¹2 *Tim.* iii. 16; and 2 *Pet.* i. 21.—²*John* iii. 2.—³*John* xv. 11; and *Acts* xx. 27.—⁴*Deut.* iv. 2; and xii. 32; and *Gal.* i. 8; and *Rev.* xxii. 18, 19.—⁵*Matt.* xv. 9; and *Acts* v. 28, 29.—⁶1 *Cor.* xi. 1, 2, 23.

VI.—THE TRINITY OF PERSONS IN THE ONE DIVINE ESSENCE.

These Holy Scriptures teach us that in that single and simple Divine Essence which we have confessed, there are three persons, the Father, the Son, and the Holy Spirit: the Father, first Cause, Principle, and Origin of all things; the Son, His eternal Word and Wisdom; the Holy Spirit, His Virtue, Power, and Efficacy. The Son eternally begotten of the Father; the Holy Spirit eternally proceeding from both. The three persons not confused, but distinct, and yet not divided, but of the same essence, eternity, power, and equality. And in this we acknowledge what has been determined by the ancient Councils, and we detest all the sects and heresies which have been rejected by the godly doctors, as St. Hilarius, St. Athanasius, St. Ambrose, St. Cyril.

¹*Deut.* iv. 12; and *Matt.* xxviii. 19; and 1 *John* v. 7.—²*John* i. 1; and xvii. 5, 10; and i. 3, &c.

VII.—GOD IN THREE PERSONS CREATOR OF ALL THINGS, VISIBLE AND INVISIBLE.

We believe ¹that God in three persons, co-operating by His incomprehensible power, wisdom and goodness, has created all things, not only the heavens, and the earth, and all that is contained in them; but also the invisible spirits, ²some of which have fallen and gone down into perdition; ³the others have persisted in obedience. We believe ⁴that the former, having corrupted themselves in malice, are enemies of all good, and consequently of the whole Church. The latter, having been preserved by the grace of God, ⁵are ministers to glorify the Name of God, and to serve Him in the salvation of His elect.

¹*Gen.* i.; and *John* i. 3; and *Col.* i. 16; and *Heb.* i. 2.
—²*Pet.* ii. 4; and *Jude* 6.—³*Ps.* ciii. 20, 21.—⁴*John* viii. 44.—⁵*Heb.* i. 7, 14.

VIII.—GOD GOVERNS AND DIRECTS ALL THINGS, BUT IS NOT THE AUTHOR OF EVIL.

We believe ¹that not only He has created all things, but that He governs and directs them, ²disposing and ordering according to His will every thing that occurs in the world. ³Not that He is the author of evil, or that the guilt of it may be imputed to Him, ⁴seeing that His will is the supreme and infallible rule of all righteousness and equity; ⁵but He has admirable means so to make use of devils and the wicked, that He causes the evil they do, and of which they are guilty, to be turned into good. ⁶And thus while

confessing that nothing comes to pass without the providence of God, we humbly adore the secrets that are hid from us, without inquiring above our measure. But rather do we apply to our use that which is discovered to us in the Holy Scriptures, that we may be at rest and in security; ⁷the more so as God, who has all things subject to Him, watches over us with a fatherly care, so that there shall not an hair of our head fall without His will. ⁸And moreover He keeps the devils and all our enemies bridled, and so they cannot do us any harm without His permission.

¹Ps. civ.—²Prov. xvi. 4; and Matt. x. 29; and Acts xvii. 24; and Rom. ix. 11.—³Hos. xiii. 9; and 1 John ii. 16; and iii. 8.—⁴Ps. v. 4, 10; and Job. i. 22.—⁵Acts ii. 23, 24, 27.—⁶Rom. ix. 19, 20; and xi. 33.—⁷Matt. x. 30; and Luke xxi. 18.—⁸Gen. iii. 15; and Job i. 6, &c.

IX.—MAN FALLEN FROM HIS PRIMITIVE INTEGRITY HAS BECOME A SERVANT OF SIN.

We believe ¹that man having been created pure, sound, and in conformity with the image of God, has by his own fault fallen from the grace that he had received. ²And thus he has been alienated from God, who is the fountain of righteousness and of all good; so that his nature is entirely corrupt. And being blinded in his mind, and depraved in his heart, he has lost all integrity, without having any part of it left him. ³And though there is still some power of discerning good and evil, ⁴nevertheless we say, that what little light he possesses becomes darkness

with regard to seeking God, so that he cannot possibly approach Him by his intelligence and reason. ⁶And although he has a will, by which he is incited to do this, or that; nevertheless this will is enslaved under sin; so that he has no freedom for good, except that which God gives him.

¹*Gen.* i. 26; and *Eccl.* vii. 29.—²*Gen.* vi. 5; and viii. 21; and *Rom.* v. 12; and *Eph.* iv. 18, 22.—³*Rom.* i. 21; and ii. 18, 19.—⁴*1 Cor.* ii. 14.—⁵*John* i. 4, 5; and viii. 36, 7.

X.—THE HEREDITARY STAIN, OR TRANSMISSION OF THE ORIGINAL VICE.

We believe ¹that all the progeny of Adam is infected with this kind of contagion, which is original sin, and an hereditary vice, and not merely an imitation, as the Pelagians would have it; whom we detest in their errors. And we do not consider that it be necessary to inquire how sin issues from a man to another, seeing that it is quite sufficient to know that what God had given Adam was not for him alone, but for all his progeny; and that thus, in the person of our head progenitor, we have been bereft of every good, and have fallen into poverty and malediction.

¹*Gen.* vi. 5; and viii. 21; and *Job* xiv. 4; and *Matt.* xv. 19; and *Rom.* v. 12; and *Eph.* ii. 1.

**XI.—THIS VICE IS TRULY A SIN, PRODUCING
FRUITS OF REBELLION.**

We believe also that this vice is truly sin, ¹sufficient by itself to condemn all mankind, even infants, from their mothers' womb, and that it is accounted so before God; ²and that even after Baptism it is still sin as regards the guilt; though the condemnation on account of it be abolished in God's children, He imputing it not to them in His free goodness. We believe also ³that it is a perversity which always produces such fruits of malice and rebellion, ⁴that the most perfect, though they resist them, are nevertheless sullied by weaknesses and faults, whilst they sojourn in this world.

¹*Ps.* li. 5; and *Rom.* ii. 9—12; and v. 12.—²*Rom.* vii. 7.—³*Rom.* vii. 8.—⁴*Rom.* vii. 18, 19; and *2 Cor.* xii. 7.

**XII.—THE ELECT IN CHRIST ARE DRAWN OUT
FROM THIS STATE OF REBELLION.**

We believe that out of this general corruption and condemnation, in which all men are plunged, ¹God withdraws those whom, in His eternal and immutable counsel, He has elected by His sole goodness and mercy in our Lord Jesus Christ, without any consideration of their works, ²leaving the others in that same corruption and condemnation, to shew in them His justice, as in the former He makes the riches of His mercy to shine. For these are not better than the others, until God discerns and distinguishes them, according to His immutable counsel, which He

has determined in Christ Jesus before the foundation of the world: and neither could any one enter into the participation of such a benefit by his own virtue, ³seeing that by nature we cannot have a single good impulse, or affection, or thought, not until God has predisposed us Himself to bring them.

¹*Rom.* ix. 23; and *Eph.* i. 4; and 2 *Tim.* i. 9; and *Tit.* iii. 4—7.—²*Exo.* ix. 16; and *Rom.* ix. 12, 15, 17, 19, 22; and 2 *Tim.* ii. 20.—³*Jer.* x. 23; and *Eph.* i. 4, 5.

XIII.—THE MEANS OF SALVATION OFFERED IN JESUS CHRIST.

We believe that in the Lord Jesus Christ, all that was required for our salvation has been offered and communicated to us. ¹Having been given to us into salvation, He has thus been made unto us wisdom, righteousness, sanctification, and redemption: so that by falling off from Him, the mercy of the Father is declined, that mercy in which we should have our only refuge.

¹*1 Cor.* i. 30; and *Eph.* i. 9, 7; and *Col.* i. 13, 14; and *Tit.* ii. 14.

XIV.—GOD INCARNATE, OR CHRIST TRULY GOD AND MAN IN ONE PERSON.

We believe that Jesus Christ being the Wisdom of God, ¹and His eternal Son, has put on our flesh, in order that He might be God and man in one person, ²truly man like ourselves, passible in the body and soul, except only that He has been

pure and free from the stain of sin. ³And as to His humanity, we believe that He has truly been the seed of Abraham and David, 'although He has been conceived by the secret virtue of the Holy Spirit. Thereupon we detest all the heresies which have anciently troubled the Churches; and specially also the diabolical imaginations of Servet, who attributes to the Lord Jesus a fantastical divinity; because he represents Him as being the idea and pattern of all things, and calls Him the personal or figurative Son of God; and finally forges Him a body of three increated elements, and thus mixes and destroys altogether the two natures.

¹*John* i. 14; and *Phil.* ii. 6.—²*Heb.* ii. 17; and iv. 15; and *2 Cor.* v. 21; and *Phil.* ii. 7, 8.—³*Acts* xiii. 23; and *Rom.* i. 3; and viii. 3; and ix. 5.—⁴*Matt.* i. 18; and *Luke* i. 35.

XV.—IN THIS UNION THE TWO NATURES ARE
INSEPARABLY JOINED WITH THEIR DISTINCTIVE
PROPERTIES.

We believe ¹that in one and the same person, namely, Jesus Christ, the two natures are truly and inseparably conjoined and united, each nature nevertheless remaining in its distinct essential property or quality; so that as in this conjunction the Divine nature, retaining its essential property, has continued *uncreated, infinite, and filling all things; ²in the same manner the human nature has remained finite, having its form, measure, and essential property; and so, *though Jesus Christ in rising from the dead, has*

given immortality to His body, nevertheless He has not deprived it of the true reality of its nature. And thus we do so consider Him in His Divinity, that we do not divest Him of His humanity.

¹*Matt.* i. 23 ; and *Luke* i. 35 ; and *John* i. 14 ; and *1 Tim.* ii. 5 ; and iii. 16.—²*Luke* xxiv. 39 ; and *Rom.* i. 3, 4 ; and *Phil.* ii. 8, 9.—*The Son being begotten, not made, as we have it in the Nicene Creed.

XVI.—THE LOVE OF THE FATHER SHEWN IN HIS
GIVING HIS SON FOR US.

We believe ¹that God sending His Son, has purposely desired to shew His inestimable love and goodness towards us, by delivering Him to death and raising Him again to life, that He might thus fulfil all righteousness, and acquire for us heavenly life.

¹*John* iii. 16 ; and xv. 13.

XVII.—THE ONE SACRIFICE OF CHRIST FOR OUR
RECONCILIATION AND RIGHTEOUSNESS
BEFORE GOD.

We believe ¹that by the one and only sacrifice that the Lord Jesus has offered on the cross, we are reconciled to God, ²so as to be held and reputed just before Him ; ³because we cannot be agreeable to Him, nor be partakers of His adoption, if He does not first forgive us our faults, and as it were bury them. ⁴Therefore we solemnly affirm that Jesus Christ is our complete and per-

fect ablution or washing out; and that in His death we have an entire satisfaction, so that we are released from our heinous sins and iniquities, of which we are guilty; and we cannot be freed from them but by this remedy.

¹2 *Cor.* v. 19; and *Heb.* v. 7—9.—²1 *Pet.* ii. 24, 25.
—³*Heb.* ix. 14; and 1 *Pet.* i. 18, 19.

XVIII.—OUR RIGHTEOUSNESS FOUNDED ONLY ON
THE REMISSION OF OUR SINS THROUGH
CHRIST'S OBEDIENCE.

We believe ¹that all our righteousness is founded on the remission of our sins, and also that it is our sole felicity, as David says. ²Consequently we reject all other means as being utterly unfit and incapable of justifying us before God: and without presumptuously trusting on any virtues or merits of our own, we simply rely on the obedience of Jesus Christ, which is accounted to us, both to cover all our faults and failings, and to enable us to find grace and favour before God. And indeed we believe that by slipping away ever so little from this foundation, we could not find any rest elsewhere; but that we should always be agitated with unquietness; especially as we are never in a calm state of mind with God until we have firmly resolved to be loved of Him in Christ, seeing that in ourselves we deserve only to be hated.

¹*Ps.* xxxii. 1, 2; and *Rom.* iv. 7, 8; and 2 *Cor.* v. 19, 20.—²*Acts* iv. 12; and v. 19; and 1 *Tim.* ii. 5; and 1 *John* ii. 1, 2.

XIX.—OUR ACCESS TO GOD AS OUR FATHER THUS
OPEN TO US BY CHRIST.

We believe ¹that it is by this means that we have the liberty and privilege to call upon God in full confidence that He will shew Himself our Father. For we could not have any access to the Father if we were not directed and brought to Him by Christ the Mediator. And in order that we may be heard in His Name, it is needful that we should derive and have our life from Him, as He is our Head.

¹*Rom.* v. 1 ; and viii. 15 ; and *Gal.* iv. 6 ; and *Eph.* iii. 12.

XX.—BY FAITH ONLY WE BECOME PARTAKERS OF
CHRIST'S RIGHTEOUSNESS.

We believe ¹that we are made partakers of this righteousness by faith only ; as it is said, that Christ has suffered to acquire and bring salvation to us, to this end, that whoever shall believe in Him may not perish. And we believe ²that this is done, in as much as the promises of life, which are given us in Him, are appropriated to our use : and we feel their effect, when we accept them, because we have no doubt whatever that being thus assured by the mouth of God Himself, we shall not be disappointed. ³Thus the righteousness that we obtain by faith depends on the free promises of God, by which He declares and testifies that He loves us.

¹*Rom.* iii. 26, 27 ; and *Gal.* ii. 16 ; and iii. 24 ; and *John* iii. 15, 16.—²*Matt.* xvii. 20 ; and *John* iii. 16 ; and 2 *Cor.* i. 20.—³*Rom.* i. 17 ; and iii. 24, 25, 28, 29.

XXI.—WE ARE ENLIGHTENED IN THE FAITH BY THE FREE SECRET GRACE OF THE HOLY SPIRIT.

We believe ¹that we are enlightened in the faith by the secret grace of the Holy Spirit, this grace being a free and particular gift which God bestows upon those He pleases, so that the faithful have no cause to boast of it, being doubly indebted for having been preferred to others. We believe also ²that faith is not given for once only to the elect, to introduce them into the right way; but to enable them to continue in it to the end. ³For as the beginning is God's doing, it belongs to Him also to bring the work to completion.

¹*Eph.* i. 18; and *ii.* 8; and *1 Thess.* i. 5; and *2 Pet.* i. 3.—²*1 Cor.* i. 8, 9; and *Rom.* xi. 29; and *Jude* 3.—³*Phil.* i. 6; and *ii.* 13.

XXII.—BY THIS FAITH WE ARE REGENERATE IN NEWNESS OF LIFE, TO LIVE GODLY.

We believe ¹that by this faith we, being naturally servants of sin, are regenerated in newness of life. Now by faith we receive the grace of living godly, and in the fear of God, by our receiving the promise which is made to us by the Gospel, namely, that God will give us His Holy Spirit. ²So that faith not only does not cool the desire to live godly and to do good but engenders it and keeps it alive, thus exciting in us a true affection for a holy life, and necessarily producing good works. Finally, ³though God, in order to accomplish our salvation

regenerates us, enabling us thereby to do good ; nevertheless we confess that the good works which we do by the guidance of His Spirit, cannot be taken into account to justify us, or to merit that God will look upon us as His children ; because if our conscience did not confidently rest and rely on the satisfaction by which Jesus Christ has discharged us, we should always be wavering in doubt, uneasiness and perplexity.

¹*Rom.* vi., and vii. ; and *Col.* ii. 13 ; and iii. 10 ; and *1 Pet.* i. 3.—²*Jam.* ii. 14 ; and *Gal.* v. 6 ; and *1 John* ii. 3 ; and iii. 3 ; and v. 18.—³*Deut.* xxx. 6 ; and *John* iii. 5.—⁴*Ps.* xvi. 2 ; and *Luke* xvii. 10 ; and *Rom.* iv. 1—5 ; and *Til.* iii. 5.

XXIII.—THE FIGURES OF THE LAW HAVE BEEN SUPERSEDED BY THE SUBSTANCE AND TRUTH IN CHRIST.

We believe ¹that all the figures and types of the Law did come to an end on the coming of Jesus Christ : but though the ceremonies are no longer in use, nevertheless the substance and the truth of them is, and remains for us, in the person of Him on whom was laid the fulfilment of them all. ²Furthermore, we are to seek the help of the Law and the Prophets, both to be directed in our life, and to be confirmed in the promises of the Gospel.

¹*Rom.* x. 4 ; and *Gal.* iii., and iv. ; and *Col.* ii. 17.—²*2 Tim.* iii. 16 ; and *2 Pet.* i. 19.

**XXIV.—CHRIST OUR ONLY ADVOCATE, AND HIS
SACRIFICE OUR ONLY PROPITIATION.**

We believe ¹that Jesus Christ is given to us as our only Advocate, and ²that He commands us to draw nigh in His Name to His Father ; and also ³that when we pray, we are to use, and to follow as a model of our prayers, the form which God has given us in His Word. And we believe therefore ⁴that what men have imagined concerning the intercession of departed Saints, is nothing but error and deceit, an artifice of Satan, to mislead men, and make them forsake the right way of seeking God. And all the other means by which men imagine that they can pay a ransom for themselves to God, we reject also, as impairing the Sacrifice of Jesus Christ, as derogatory to His passion and death for us. Finally, we hold purgatory to be an illusion proceeding from the same pestiferous source from which have also sprung monastic vows, pilgrimages, ⁵prohibitions of marriage, and of the use of meats, the ceremonious observation of days, auricular confession, indulgences, and all other such things, by which they think they merit and acquire grace and salvation. All these things we reject, not only on account of the false opinion of merit which is connected with them ; but also because they are human inventions, and that they lay a yoke on consciences.

¹*1 Tim.* ii. 5 ; and *1 John* ii. 1, 2.—²*John* xiv. 13 ; and xv. 16 ; and xvi. 23, 24.—³*Matt.* vi. 9 ; and *Luke* xi. 2.—⁴*Acts* x. 25, 26 ; and xiv. 15 ; and *Rev.* xix. 10.—⁵*Matt.* xv. 11 ; and *Acts* x. 14, 15 ; and *Rom.* xiv. ; and *Gal.* iv. 9, 10 ; and *Col.* ii. 16—18 ; and *1 Tim.* iii. 4, 5, 11, 12.

XXV.—THE ORDER ESTABLISHED IN THE CHURCH
BY THE GOSPEL TO BE HELD SACRED
AND INVIOLEABLE.

¹Now as it is only by the Gospel that we embrace and possess Jesus Christ, ²we believe that the order of the Church, which has been established under and by His authority, is to be held sacred and inviolable; and consequently that the Church cannot properly exist, unless there are pastors having commission to teach, ³who are to be honoured and heard with reverence, when they are duly called, and they faithfully perform the functions of their ministry. Not that we think that God is any ways tied to these inferior helps or means; but because it is His good pleasure to keep us, for our spiritual welfare, under such a charge and control. We therefore detest all those fantastical visionaries, who would willingly, if it lay in their power, do away with the Ministry, and, as a natural consequence, with the preaching of the Word of God, and His sacraments.

¹*Rom.* xii. 16, 17; and x. 17.—²*Matt.* xix. 18, 20; and *Eph.* i. 22, 23; and iv. 11.—³*Matt.* x. 40; and *Luke* x. 16; and *John* xiii. 20; and *Rom.* x. 14, 15.

XXVI.—THE UNITY OF THE CHURCH TO BE KEPT
BY SUBMITTING TO THE ORDER ESTABLISHED.

We therefore believe ¹that no one ought to draw back and remain separate, and be satisfied with the concern of his own self; ²but that all together

are to preserve and maintain the unity of the Church, submitting themselves to the common instruction, and to the yoke of Jesus Christ; and that this is to be observed in any place whatsoever, where God shall have established a true and settled order of Church ministration, though the magistrates and their edicts may be opposed to it; and finally, that those who do not join the Church, or who withdraw themselves from it, oppose the express command of God.

¹*Heb.* x. 22—24, 38, 39.—²*Ps.* v. 7; and xxii. 22; and xlii. 4; and *Eph.* iv. 11; and *Acts* iv. 19, 29; and *Heb.* x, 25.

XXVII.—THE TRUE CHURCH DISCERNED BY THE PURITY OF DOCTRINE FOUNDED ON GOD'S WORD.

But nevertheless we believe ¹that it is right and expedient to discern carefully and with prudence which is the true Church, for the reason that this title is too much abused. ²We say, therefore, according to the Word of God, that it is the company of the faithful, who agree to be guided by this Word, and to follow the pure religion proceeding from it and founded upon it, and who profit and improve by it all the days of their life; thus growing and becoming strengthened in the fear of God, as they advance and feel the need of constantly going forward. ³And we say that however they may strive, it is needful for them that they should have incessantly recourse to the forgiveness of God for their sins. ⁴Nevertheless we do not deny that in the midst of the faithful there

are found hypocrites, and reprobates, the malice of whom however cannot disfigure and destroy the title of the Church.

¹*Jer.* vii. 4 ; and viii. 11, 12 ; and *Matt.* iii. 9 ; and vii. 22.—²*Eph.* ii. 20 ; and iv. 11, 12 ; and *1 Tim.* iii. 15.—³*Rom.* iii. 24 ; and v. 10.—⁴*Matt.* xiii. 3—7 ; and *2 Tim.* 19, 20.

**XXVIII.—THERE IS NO CHURCH WHERE THE
WORD IS NOT RECEIVED, WHERE SUPERSTI-
TION REIGNS, AND THE SACRAMENTS
ARE CORRUPTED.**

Under this belief ¹we solemnly declare that wherever the Word of God is not received, and where they make no profession of subjecting themselves to it, and where there is no use of the sacraments to speak properly, it is not possible to suppose that there is any Church. Consequently we condemn the assemblies of the Papacy, seeing that the pure truth of God is banished from them, that in them the sacraments are corrupted, adulterated, falsified, or altogether destroyed ; and that all sorts of superstitions and idolatries are there in vogue. ²We maintain therefore that all those who join and participate in such acts, separate and cut themselves off from the body of Jesus Christ. However, as there still remains some slight trace of a Church in the Papacy, and, especially, that Baptism has in its essential features been maintained in it, ³added to which the efficacy of Baptism does not depend on him who administers it, we confess that those who are baptized in it, need not receive a second

Baptism. Nevertheless on account of the corruptions which have been introduced in it, parents cannot, without being contaminated, present their children there to be baptized.

¹*Matt.* x. 14, 15; and *John* x. 4; and *1 Cor.* iii. 9—13.—²*1 Cor.* vi. 19, 20; and *2 Cor.* vi. 14, 15.—³*Matt.* iii. 11; and xxviii. 19; and *Mark* i. 8; and *Acts* i. 5.

XXIX.—THE TRUE CHURCH MUST BE GOVERNED
ACCORDING TO THE POLITY ESTABLISHED
BY THE GOSPEL.

As regards the true Church, we believe ¹that it must be governed according to the polity which our Lord Jesus Christ has established; which is, that there should be Pastors, Overseers, and Deacons, in order that the doctrine of the Gospel in its purity may have free course; that vices may be corrected and repressed; that the poor and all other afflicted members may be succoured in their necessities; and that the assemblies may be held in the name of God, all things being done decently and in order, so that all, small and great, may be there edified.

¹*Acts* vi. 3, 4; and *Eph.* iv. 11; and *1 Tim.* iii. 1—13; and *Tit.* i. 5—9; and *2 Thess.* iii. 1; and *1 Cor.* xiv. 10.

XXX.—ALL TRUE PASTORS HAVE THE SAME
POWER UNDER CHRIST, THE ONE HEAD.

We believe ¹that all true Pastors, in whatever place they may be located, have the same *authority*, and an equal power, under one sole

Head, who is the sole supreme and sole universal Bishop, Jesus Christ ; and for this cause, that no Church is to assume or assert any domination or lordship over another.

¹*Matt.* xx. 26, 27 ; and xxiii. 2—4 ; and 2 *Cor.* i. 24 ; and 1 *Pet.* v. 3.

**XXXI.—PASTORS AND OTHER MINISTERS ARE
FIRST TO BE CALLED AND ELECTED.**

We believe ¹that no one ought to take upon himself, of his own authority, to govern the Church ; but that the appointing of pastors is to be made by election, as far as possible, and when God permits it ; we add purposely and particularly this exception, because sometimes, and even in our days (when the state or regular order of the Church has been interrupted), it has been necessary that God should raise in an unusual way extraordinary ministers, to set up again and revive the Church, which was overthrown and laid waste. But however the case may be, we believe that it is necessary to conform invariably to this rule, ²That all Pastors, Overseers and Deacons should have the testimony that they are called to their office.

¹*Matt.* xxviii. 10, 16 ; and *Mark* xvi. 15 ; and *John* xv. 16 ; and *Acts* i. 21, 22 ; and *Rom.* x. 15 ; and *Tit.* i. 5.—²*Gal.* i. 15 ; and 1 *Tim.* iii. 7—10, 15.

**XXXII.—THE OVERSEERS ARE TO SEE TO THE
PROPER GOVERNMENT OF THE BODY.**

We believe also ¹that it is good and useful, that those who are elected to be Superintendents or Overseers, should concert among themselves what means they will take for the government of the whole body; ²and yet so, that they may not in any way depart from what has been commanded to us by our Lord Jesus Christ. This, however, is not an obstacle to having in every place some particular regulations, according as it shall be found needful or convenient.

¹*Acts* xiv. 23; and xv. 2, 6, 7; and v. 25, 28, 29.—

²*1 Cor.* xiv. 40; and *1 Pet.* v. 2, 3.

**XXXIII.—HUMAN INVENTIONS TO BE DISCARDED,
AND EVERY THING TO CONDUCE TO CONCORD.**

Nevertheless ¹we exclude all human inventions, and all laws it might be attempted to introduce, under pretence of the service of God, by which it would be sought to bind consciences; but we only receive what contributes and is proper to foster concord, and keep every one, from the first to the last, in obedience. ²In this we have to follow what our Lord Jesus has declared with regard to excommunication, which we assent to, and declare to be necessary with all its appendages.

¹*Rom.* xvi. 17, 18; and *1 Cor.* iii. 3—15.—²*Matt.* xviii. 17.

XXXIV.—THE SACRAMENTS ARE TOKENS OF GOD'S GRACE, BUT THEIR SUBSTANCE IS IN CHRIST.

We believe ¹that the Sacraments are added to the Word for fuller confirmation, so that they may be to us pledges and tokens of God's grace, and by this means help and sustain our faith, on account of the weakness and hardness which remains in us, ²and that they are outward signs in such a manner, that God acts by them through the power of His Spirit, in order that what is signified to us by them may not be signified in vain. ³Nevertheless we maintain that all their substance and truth is in Jesus Christ, and that if they are separated from Him, they are no longer anything more than a shadow and vain appearance.

¹*Gen.* xvii. 10 ; and *Exo.* xii. 3 ; and *Matt.* xxvi. 26 ; and *Acts* xxii. 16 ; and *Rom.* iv. 11 ; and *I Cor.* x. 16 ; and xi. 24.—²*Gal.* iii. 27 ; and *Eph.* v. 26.—³*John* iii. 5 ; and vi. 63.

XXXV.—BY THE SACRAMENT OF BAPTISM WE ARE GRAFTED INTO THE BODY OF CHRIST.

We confess only two Sacraments, common to the whole Church: the first of them, which is ¹Baptism, is given to us for a testimony of our adoption, because we are thereby grafted into the body of Christ, that we may be washed and purified by His blood, and then renewed in holiness of life by His Holy Spirit. We maintain also that, though we are baptized but once,

the profit or benefit which is thus signified to us extends through life even unto death, so that we may have a permanent distinguishing mark, that Jesus Christ shall ever be to us righteousness and sanctification. Now though this Sacrament be one of faith and repentance, ²nevertheless, because God receives into His Church little children along with their fathers, we say that by the authority of Jesus Christ, little children born of faithful parents are to be baptized.

¹*Acts* xxii. 16; and *Rom.* vi. 3; and *Tit.* iii. 5, 6.—
²*Matt.* xix, 14; and *1 Cor.* vii. 14.

**XXXVI.—IN THE LORD'S SUPPER CHRIST BECOMES
OUR FOOD AND DRINK, AND WE ARE
ONE WITH HIM.**

We confess ¹that the Lord's Supper, which is the second Sacrament, is to us a witness of the unity in which we stand with Jesus Christ, in as much as He not only died and rose again for us, ²but also truly feeds and nourishes us with His flesh and His blood, that we may be one with Him, and that His life may be our life. ³And though He is now in heaven until He shall come to judge all the world; ⁴nevertheless we believe that by the secret and incomprehensible power of His Spirit, He nourishes and vivifies us by the substance of His body and His blood. We indeed maintain that this is done spiritually, not so, however, as to put imagination or mere thought in the place of the *effect and the truth*; but in so far as this

mystery surpasses in its height the measure of our understanding, and all the ordinary course of nature: in short, because it is a heavenly mystery, it cannot be apprehended, except by faith alone.

¹*1 Cor.* x. 16, 17; and xi. 24.—²*John* vi. 56, 57; and xvii. 11.—³*Mark* xvi. 19; and *Acts* iii. 21.—⁴*1 Cor.* x. 16; and *John* vi. 56.

**XXXVII.—IN THE SACRAMENTS GOD TRULY GIVES
US WHAT IS FIGURED IN THEM.**

We believe, as it has been said, that both in the Lord's Supper, and in Baptism, God indeed and in reality gives us what is figured or signified in them. And consequently we conjoin with the signs the true possession and fruition of what is there presented to us. And so it is that all those who bring to the holy Table of Christ a pure faith, as a vessel, receive truly what is there testified by the signs, ¹which is that the body and blood of Jesus Christ are no less serviceable as food and drink to the soul, than the bread and wine are to the body.

¹*John* vi. 27, 51; and *1 Cor.* xi. 24.

**XXXVIII.—THE WATER TESTIFIES THE INWARD
WASHING OF OUR SOULS, AND THE BREAD AND
WINE OUR SPIRITUAL NOURISHMENT.**

Thus ¹we maintain that though the water is a perishable element, yet that for all this it truly testifies to us the inward washing of our souls in

the blood of Jesus Christ, by the efficacy of His Spirit; and that the bread and the wine given us at the Lord's Supper, are truly for us spiritual nourishment, ²in as much as they show as it were to our view, that the flesh of Jesus Christ is our food, and His blood our drink. And we condemn the fantastical visionaries and the sacramentarians, who will not admit these signs and marks; we do so, ³seeing that our Lord Jesus Christ says: This is My body, and this cup My blood. Take, eat; drink ye all of it.

¹*Rom.* vi. 3, 4; and *Eph.* v. 26,—²*John* vi. 35; and *1 Cor.* xi. 24.—³*Matt.* xxvi. 26, 27; and *1 Cor.* xi. 24, 2

XXXIX.—SUPERIOR AUTHORITIES ARE ORDAINED OF GOD, AND WE MUST SUBMIT TO THEM.

We believe ¹that God's will is that the world be governed by laws and politics, in order that there may be some checks to repress the inordinate appetites and inclinations of mankind: and that He has therefore established the kingdom of republics, and all other sorts of principalities either hereditary or otherwise, together with that appertains to the state of justice; and that He will be recognised as the Author of it all. For this cause He has put the sword in the hand of the Magistrates, to repress the sins committed not only against the second table of God's commandments, but also against the first. ²It is therefore necessary, for His sake, not only that we should bear the ruling over us by superiors

governors, but also that we should regard and honour them with all reverence, considering they are His representatives and officers, whom He has appointed to discharge the duties of a legitimate and holy office.

¹*Exo.* xviii. 21 ; and *Matt.* xvii. 24, 25 ; and *Rom.* xiii. 1.—²*1 Pet.* ii. 13, 14 ; and *1 Tim.* ii. 2.

XL.—WE ARE TO OBEY THEIR LAWS, AND PAY THE DUES IMPOSED BY THEM.

We maintain, therefore, ¹that it is necessary to obey their laws and statutes, to pay tributes, imposts, and other dues, and to bear the yoke of subjection with a good and free will, even if they should be infidels, ²provided that the supreme authority of God remains unimpaired. Consequently we detest all those who would reject ³superior authorities, introduce community and confusion of goods, and reverse the order of justice.

¹*Matt.* xvii. 27.—²*Acts* iv. 17—19 ; and v. 2, 9.—³*Jude* 8.

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**THE PUBLIC WORSHIP
OF THE HUGUENOTS,**

EXEMPLIFYING THEIR FAITH ;

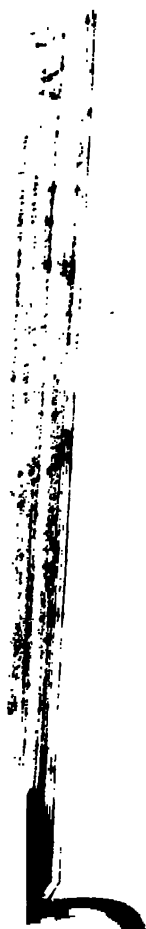
AND THEIR

**SPECIAL PRAYERS IN THE DAYS OF
PERSECUTION ;**

AND ALSO THEIR

PRAYERS FOR DOMESTIC WORSHIP.

1543—1685.



THE PUBLIC WORSHIP OF THE HUGUENOTS, EXEMPLIFYING THEIR FAITH.

Our help is in the Name of the Lord, who made heaven and earth, Amen.

Brethren, let every one of you fall down before the face of the Lord, to make a confession of his faults and sins, following my words from his heart.

THE CONFESSION OF SINS.

O Lord God, Eternal and Almighty Father, we confess and acknowledge without any disguise before Thy holy Majesty, that we are poor sinners, conceived and born in iniquity and corruption, inclined to do evil, unprofitable with regard to good, and that on account of our vitiated nature, we endlessly and without ceasing transgress Thy holy commandments; and by so doing we bring upon ourselves, by Thy righteous judgment, ruin, and perdition. But, O Lord, we are grieved in ourselves for having offended Thee, and we condemn ourselves and our vices, with a true repentance, desiring that Thy grace may relieve us in our calamity.

Be pleased, therefore, to have mercy upon us, in the Name of Thy Son Jesus Christ our Lord, Thou most loving God and Father, who art full of compassion; and in blotting out our faults and blemishes, extend more widely upon us, and

increase day after day, the graces of Thy Holy Spirit, in order that we, acknowledging with all our heart our unrighteousness, may be touched with a sorrow producing in us godly repentance, that repentance which by making us die to every sin, may bring fruits of newness of life agreeable to Thee, through the same Jesus Christ our Lord.

GENERAL INTERCESSIONS.

Almighty God, Heavenly Father, Thou hast promised to hear us and to grant us our requests, when made in the Name of Thy beloved Son Jesus Christ: and we are taught also by His doctrine and that of His Apostles, that we are to gather ourselves together, with promises that He will be in the midst of us, and that He will Himself present our supplications before Thee, to obtain for us all things as touching which we shall agree on earth.

We have Thy commandment that we are first to pray ¹for those whom Thou hast established over us to be our superiors and governors; and afterwards for all the necessities of Thy people, and even of all men. Relying therefore on Thy holy doctrine and Thy promises, as we now are here congregated before Thee, and in the Name of Thy Son our Lord Jesus, we affectionately beseech Thee, our God and loving Father, in the Name of our Saviour and only Mediator, to be pleased freely to forgive us our offences by Thy infinite mercy; and so to draw our thoughts and desires and raise them up to Thee, that with all *our heart we may seek and address Thee, truly*

according to Thy good pleasure and will, which alone is right in thy sight.

¹ *1 Tim. ii. 2.*

FOR THE KING AND ALL IN AUTHORITY.

We therefore pray Thee, heavenly Father, for all Princes and Lords Thy servants, to whom Thou hast committed the direction and administration of Thy justice ; and particularly for the King our sovereign Lord, that it may please Thee to impart to him Thy good and truly free Spirit ; and to increase it daily to him, so that he may acknowledge in true faith that Jesus Christ Thy Son our Lord is the King of kings and Lord of lords ; and as Thou hast given Thy Son all power in heaven and in earth, grant that our Lord the King may seek to serve Him, and to exalt His kingdom in his own dominion, governing his subjects, who are the creatures of Thy hands and the sheep of Thy pasture, according to Thy good pleasure : so that both here, and throughout the whole earth, we Thy people, being maintained in good peace, may serve Thee in entire holiness and honesty ; and being delivered from the fear of our enemies, we may give Thee praises all the days of our life.

¹ *Ps. li. 12.*—² *1 Tim. vi. 15 ; and Rev. xvii. 14.*—³ *Matt. xxviii. 18.*—⁴ *Luke i. 74.*

FOR THE PASTORS AND THE CHURCH.

We pray Thee also, true Father and Saviour, for all those whom Thou hast ordained Pastors to Thy faithful people, and to whom Thou hast

committed the charge and care of souls, and the dispensation of Thy sacred Gospel; that Thou mayest direct them by Thy Holy Spirit, so that they may be found faithful and loyal Ministers of Thy glory; having always this end before their eyes, that all Thy poor strayed sheep may be gathered and brought to the Lord Jesus Christ, 'the chief Shepherd, and the prince of Bishops; in order that day after day they may profit and grow in Him in all righteousness and holiness. And besides this, be pleased also to deliver all Thy Churches from the jaws of the devouring wolves, and of all mercenaries, who seek their ambition or profit, and not the exaltation of Thy holy Name alone, and the salvation of Thy flock.

¹ *1 Pet. ii. 25; and v. 4.*

FOR ALL MANKIND.

And next we pray Thee, most bountiful God and merciful Father, for all men in general, for Thou desirest to be acknowledged as the Saviour of the whole world, in the redemption made by Thy Son Jesus Christ; grant that those who are still remote from His knowledge, being in darkness and held in the captivity of error and ignorance, may by the enlightening of Thy Holy Spirit, and by the preaching of Thy Gospel, be brought into the right way of salvation, 'which is none other than the knowledge of Thee the only true God, and of Jesus Christ, whom Thou hast sent: and grant that those whom Thou has *already visited* by Thy grace, and enlightened by

the knowledge of Thy Word, may grow daily in goodness, being enriched with Thy spiritual blessings; so that we may all together worship Thee with one heart and one mouth, and render honour and homage to Thy Christ, ²our Master, King, and Lawgiver.

¹*John* xvii. 3.—²*Isa.* xxxiii. 22.

FOR THE AFFLICTED.

Likewise, O God of all comfort, we commend to Thee all those whom Thou visitest and chastisest by trials and tribulations; the nations Thou afflictest by war, pestilence, or famine; the persons who are in the pangs of poverty, or prison, or sickness, or banishment, or in any other calamity of the body, or affliction of the mind: that Thou mayest be pleased to make Thy fatherly affection understood by them, which is, that Thou chastisest them for their amendment; so that with all their heart they may return to Thee, and being converted, they may receive entire consolation, and be delivered from all their troubles.

FOR THE PERSECUTED MEMBERS.

We specially commend to Thee our poor brethren who are dispersed under the tyranny of Antichrist, being destitute of the pasture of life, and deprived of the liberty of being able to call publicly upon Thy holy Name; who are even detained prisoners, or persecuted by the enemies of Thy Gospel. May it please Thee, O merciful Father, to strengthen them by the power of Thy

Spirit ; so that they may never faint nor fail, but that they may constantly persist in Thy holy calling. May it please Thee also to succour them and assist them as Thou knowest they have need ; to comfort them in their afflictions, to hold them in Thy keeping against the rage of the wolves, and to increase in them all the gifts of Thy Spirit, that they may glorify Thee both in life and in death.

FOR GRACE ON THE ASSEMBLY OF THE CHURCH.

Finally, O God and Father, grant also to us, who are here assembled in the Name of Thy Son Jesus, and for the love of His Word, that we may rightly, and without hypocrisy, acknowledge, what perdition we naturally are in, and what condemnation we deserve and heap up day after day upon ourselves by our unhappy and disordered life ; so that clearly seeing that there is nothing good in us, and that our flesh and blood cannot in any way inherit Thy kingdom, we may with all our affection, and with a firm confidence, give ourselves entirely to Thy dear Son Jesus Christ our Lord, the only Saviour and Redeemer ; for then He, dwelling in us, will mortify our old Adam, by His renewing us and enabling us to live a better life, by which Thy Name, according as it is holy and worthy to be hallowed, may be exalted and glorified everywhere, and in all places. We pray also that Thou wouldst have dominion and sovereignty over us all, and that we may daily and more and more learn to submit and subject ourselves to Thy Majesty ;

so that Thou mayest be King and ruler everywhere, leading Thy people with the sceptre of Thy Word, and by the power of Thy Spirit, and confounding Thy enemies by the strength of Thy truth and righteousness. Grant that all power and pre-eminence standing against Thy glory, may thus be day after day destroyed and abolished, till the full accomplishment of Thy kingdom comes, and it is established in its perfection, when Thou shalt appear in judgment in the person of Thy Son. ³Grant that we, with all Thy creatures here below, may render unto Thee a true and perfect obedience, as in heaven Thy holy Angels only seek to execute the word of Thy command: and may Thy will be thus accomplished without any contradiction, so that all may strive to serve and please Thee, giving up their own will, and all the desires of the flesh. ⁴Grant that we, walking in the love and fear of Thy Name, may be fed by Thy goodness; and mayest Thou give us all things which we need and which are expedient, that we may eat our bread in peace; so that seeing that Thou takest care of us, we may the better still acknowledge Thee as our Father, and expect every thing that is good from Thine hand; and thus removing and withdrawing our confidence from all creatures, we may place it entirely upon Thee on account of Thy loving-kindness. ⁵And because during this mortal life, we poor sinners are so full of frailty that we constantly fail, and deviate from the right way; may it please Thee to forgive us our faults, by which we are as criminals bound to Thy judgment; and to deliver us by this remission from the condemnation to eternal

death, under which we stand. ⁶May it please Thee therefore not to lay on us the evil that is in us, as we also by Thy commandment do forget the wrongs that have been done unto us, and instead of seeking revenge, procure the good of our enemies.

¹*Matt.* vi. 9, &c. Hallowed be Thy name.—²Thy kingdom come.—³Thy will be done in earth, as it is in heaven.—⁴Give us this day our daily bread.—⁵And forgive us our debts, as we forgive our debtors.—⁶*Matt.* vi. 14.

FOR STRENGTH IN OUR CHRISTIAN WARFARE.

Finally, may it please Thee to sustain us henceforward, that we may not stumble through the weakness of our flesh. ¹And in as much as in ourselves we are so feeble, that we could not stand firm for a single minute; and as we are moreover continually surrounded and assailed by so many enemies, that the devil, the world, sin, and our own flesh, do not cease to wage war against us, be pleased to strengthen us by Thy Holy Spirit, and so arm us with His graces, that we may constantly resist all temptations, and persevere in this spiritual fight, till we obtain complete victory, to triumph at length in Thy kingdom with our Captain and Protector, our Lord Jesus Christ.

¹*Matt.* vi. 13. And lead us not into temptation, but deliver us from evil.

FOR THE PARTAKING OF THE LORD'S SUPPER.

And as our Lord Jesus not only has offered *once on the cross* His body and blood, for the

remission of our sins, but vouchsafe also to present them to us for our nourishment unto everlasting life; grant us this special grace, that in true sincerity of heart and with an ardent zeal, we may receive from Him so great a benefit; that we may indeed, with a true and sure faith, have the fruition of His body and His blood, and even of Himself entirely and completely : for He, being true God and true man, is verily the holy heavenly bread that will vivify us, that we may no longer live in our own selves, and according to our nature, which is wholly corrupt and vicious; but that He may live in us, to lead us to the holy, blessed, and for ever permanent life. And may we thereby be made truly partakers of the new and eternal Testament, which is the covenant of grace; being certain and assured that Thy good pleasure is, that Thou wilt be to us for ever a merciful Father, not laying on us our faults; and That thou wilt provide us, as Thy beloved children and heirs, with all things needful both for our bodies and our souls, that we may never cease to render glory to Thee with thanksgivings, and that we may magnify Thy Name by our works and words. Give us, therefore, heavenly Father, thus to celebrate this day the blessed memorial of Thy dear Son, and to exercise our affections in this remembrance, and to shew forth the benefit of His death; so that we, receiving a new increase and strengthening in faith and in every good work, may with a much greater confidence still call Thee our Father, and may seek our glory only in Thee.

THANKSGIVING AFTER THE LORD'S SUPPER.

Heavenly Father, we render to Thee everlasting praises and thanks, for Thy so liberally communicating Thy good things to us poor sinners, and for having drawn us into the communion of Thy Son Jesus Christ our Lord. After delivering Him to death for us, Thou hast now given Him to be our food and nourishment into everlasting life. Grant us now also this favour, that we may never forget these things; but on the contrary, that having them imprinted in our hearts, we may constantly grow and increase in the faith, so that it may bring forth all sorts of good works. And grant that in doing this, we may order and pursue the whole course of our life to the promotion of Thy glory, and to the edifying of our fellow creatures; through the same Jesus Christ Thy Son, who in the unity of the Holy Spirit lives and reigns with Thee, eternally God.

The Blessing. ¹The Lord bless you, and keep you: the Lord make His face shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace, Amen.

¹*Numb.* vi. 24—26.

A SPECIAL PRAYER FOR DAYS OF HUMILIATION,
ON ACCOUNT OF THE PERSECUTION.

Almighty God, heavenly Father, we acknowledge in all sincerity, and we confess as being the truth, that we are unworthy to lift up our
faces unto heaven to present ourselves before Thy

face : and how can we presume that our prayers will be heard of Thee, if Thou wilt look upon that which is in us ! For our own consciences accuse us, and our sins witness against us ; and we know that Thou art a righteous Judge, who wilt not justify the wicked and sinners, but on the contrary punish the faults of those who have transgressed Thy commandments. Therefore, O Lord, when we consider all our life, we are confounded in our hearts, and we can only fall down and despair, as if we were already in the depths of perdition. Nevertheless, O Lord, since it has pleased Thee, in Thine infinite mercy, to enjoin us to call upon Thee, even from the very depths of misery, and to have, on account of our helplessness, our refuge in Thy supreme goodness ; and since Thou hast promised also to hear our requests and supplications, not in consideration of any worthiness of our own, but in the Name and for the merits of our Lord Jesus Christ, whom Thou hast constituted our Mediator and Advocate ; therefore giving up all human confidence, we derive boldness from Thy loving-kindness alone in presuming to come before Thee, and to call upon Thy holy Name to obtain mercy.

THE GOODNESS OF THE LORD, AND A HUMBLE
CONFESSION OF THE SINS OF HIS PEOPLE.

In the first place, O Lord, besides the infinite favours which Thou dost commonly dispense to all men upon earth, Thou hast favoured us with so many special graces, that we find it impossible to recite them, or even sufficiently to understand them.

But it has particularly pleased Thee to call us to the knowledge of Thy holy Gospel, withdrawing us from the miserable servitude of the devil, under which we were groaning, and delivering us from the abominable idolatry and superstitions in which we were plunged, to bring us into the light of Thy Truth. And yet, through ungratefulness and disregard, we, having forgotten the favours we had received at Thine hand, have fallen off, turning aside from Thee to follow our lusts; we have not rendered to Thy holy Word the honour and obedience Thou requirest; we have not exalted and magnified Thee as we ought; and though Thou hast always faithfully admonished us by Thy Word, we have not listened to Thy remonstrances. We have therefore sinned, O Lord, we have offended Thee: and we have thus brought confusion and ignominy upon us. We acknowledge that we are greatly guilty in the presence of Thy judgment, and that if Thou wert willing to treat us as we deserve, we could expect but death and damnation. For if we would excuse ourselves, our consciences accuse us, and our iniquity is before Thee to condemn us. And indeed, O Lord, we see how by the chastisements which have already come upon us, Thou hast been very justly provoked against us. For since Thou art righteous and just, it is not without cause Thou afflictest Thy people. And so, as we have felt the strokes of Thy rod, we acknowledge that we have incensed Thee against us. *And now we see Thine hand raised again to punish us; for the swords with which Thou*

art wont to execute Thy vengeance, are now displayed; and the threatenings Thou breathest out against the wicked and sinners are quite ready for striking us.

And though Thou mightest punish us much more rigorously than Thou hast done hitherto, and that instead of one stroke we would deserve to receive one hundred; and even though the curses by which Thou hast formerly corrected the faults of Thy people of Israel, should fall upon us, we confess that it would be but justly, and we cannot deny we have deserved it.

SUPPLICATION FOR THE RETURN OF THE LORD'S
FAVOUR.

Nevertheless, O Lord, Thou art our Father, and we are nothing but dust and corruption: Thou art our Creator, and we are the works of Thine hands: Thou art our Shepherd, and we are Thy flock: Thou art our Redeemer, and we are the people Thou hast redeemed: Thou art our God, and we are Thine inheritance. Therefore be not provoked against us to correct us in Thy hot displeasure. Be pleased not to remember our iniquity to punish it; but chastise us mildly in Thy loving-kindness. On account of our deserts, Thy wrath is kindled; but do Thou remember that Thy Name is called upon us, and that we wear Thy mark and bear Thy banner. Be pleased rather to maintain the work Thou hast begun in us by Thy grace, that the whole earth may know that Thou art our God and Saviour. Thou knowest that the dead that go down into

the pit, and those that Thou shalt have undone and confounded, shall not praise Thee; but sorrowful and distressed souls, dejected hearts, consciences oppressed with the sense of their misery, and hungering and thirsting after Thy grace, they it is that will give Thee praise and glory.

Thy people of Israel did many times provoke Thee to anger by their iniquities, and Thou didst afflict them by Thy righteous judgment; but when they returned unto Thee, Thou didst always receive them in Thy mercy: and however great might have been their offences, nevertheless for the sake of Thy covenant, which Thou hadst made with Thy servants Abraham, Isaac, and Jacob, Thou didst turn away Thy rod and curses, which were prepared for them, so that their supplications were never rejected by Thee. We have, by Thy grace, a much better covenant, one on which we can ground our hopes of mercy; it is the covenant which Thou hast made and established by the signature of Jesus Christ, which Thou wouldst have it written with His own blood, and ratified by His passion and death. Therefore, O Lord, we, giving up all self-reliance, and every human hope, do resort to this blessed covenant, by which our Lord Jesus, by offering His body a sacrifice to Thee, has reconciled us to Thyself. Look, then, O Lord, on the face of Thy Christ, and not on us; that by His intercession Thine anger may be appeased, and Thy face may shine upon us *unto salvation*: and be pleased henceforward to *receive us under Thy holy direction, and to order*

us by Thy Spirit, so that we may be regenerated in a new and better life, by which Thy Name may be hallowed. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever and ever.

FOR THE FAITHFUL, THE CHURCHES, AND PEOPLE,
UNDER TRIBULATION.

And though we are unworthy to offer Thee the sacrifice of our lips for ourselves, and to present our requests to Thee in our necessities, nevertheless since it has pleased Thee to enjoin on us to address Thee for the good of others, we pray Thee for all our poor brethren and members, whom Thou visitest by divers kinds of tribulations and chastisements, beseeching Thee to turn away Thine anger from them. Remember, O Lord, that they are Thy children like ourselves; and if they have offended Thee, remember that Thou hast not ceased to extend over them Thy loving-kindness and mercy, which Thou hast promised shall endure for ever with regard to Thy faithful ones. Be pleased then to look mercifully upon all Thy Churches, and upon all peoples Thou afflictest by pestilence, or war, or famine, or otherwise; upon the persons smitten by poverty, sickness, imprisonment, banishment, or any other bodily calamity, or affliction of the mind. We pray Thee that Thou

wouldst comfort them all, according as Thou knowest they have need; and by making Thy chastisements conduce to their correction, may it please Thee to confirm them in godly patience, until Thou sendest them complete relief from their sufferings; and when Thou shalt deliver them, grant them to rejoice with thankfulness to Thee in the remembrance of Thy loving-kindness, and to bless Thy holy Name.

FOR THE SUPPORTERS AND DEFENDERS OF GOD'S
TRUTH.

May it please Thee specially to look down upon those who are working and fighting both in the open and in private, for the defence and support of Thy Truth; confirm them in invincible constancy, defend them, protect them, and help them everywhere and in every thing, overthrowing all the devices, conspiracies, and plots of our enemies, who are also Thine, keeping their rage bridled, and confounding them in the audacity of their attempts against Thee, and against the members of Thy Son. Do not suffer, O Lord, that the field of Christ be laid entirely waste; do not suffer that the memory of Thy Name be abolished from the earth; do not suffer that those upon whom, according to Thy will, Thy Name has been called, be undone and perish; and that Turks, Pagans, infidels, and idolaters, be set glorying whilst blaspheming Thy Name.

FOR THE SICK MEMBERS OF THE FLOCK.

We specially commend to Thee, O Lord, all
the poor sick Members of this Church, who

request or expect our prayers for them. May it please Thee to send them comfort and what Thou knowest to be needful to them, both for the salvation of their souls and the health of their bodies; shewing them Thy fatherly love in Thy afflicting them for their good or their amendment, that they may with all their heart look up to Thee, and confidently adhere or return to Thee, and being truly converted, may receive perfect consolation, and be delivered from all their trials and sufferings.

FOR THE FAITHFUL DISPERSED BY THE
PERSECUTION.

We pray Thee also for all our poor brethren, Thy faithful servants, who are now dispersed through the land in this captivity of Babylon, under Antichrist; or who are scattered and wandering, like poor sheep pursued by wolves, in any other place under the sun; who are deprived of that heavenly pasture of Thy Word, which is by Thy grace daily provided for us: be Thou their comfort, though they have not any opportunity of calling publicly upon Thy Name, as we do. And we pray also for those who, for their affairs and traffic, are now travelling amongst the enemies of Thy Truth, at the peril and danger of their lives, unless Thou protectest and preservest them by Thy power. May it please Thee, O Lord, to bring them back into Thy flock and Thy Church, that they may again praise and magnify Thee in the congregation of Thy faithful, and bless Thy holy Name, for thus seeing themselves delivered by Thine hand.

FOR ALL THOSE WHO ARE DETAINED IN PRISON OR
PERSECUTED FOR THE TRUTH.

And above all, O Lord, we pray Thee for all our brethren who are detained prisoners, or who are persecuted, in any manner, for the witnessing of Thy Truth; that Thou wouldst strengthen them in a truly invincible constancy; that Thou wouldst comfort them and assist them; that Thou wouldst not suffer the wicked and ravenous wolves to execute their rage against them. Nevertheless if it should please Thee to make use of them to bear witness to Thy Truth, by their blood and death, we beseech Thee to show Thyself so completely victorious in them, that for any threatenings that may be used against them, or for any torments that may be exhibited to them, they may never fall off, nor swerve from their holy calling, being so strengthened by Thy Holy Spirit, that the enemies of Thy Truth may be unable to resist His power.

FOR THE PROTECTION OF THE AFFLICTED CHURCH
OF CHRIST.

And now, O Lord, we pray Thee generally for Thy poor afflicted Church, that it may please Thee to shew Thyself its protector: do Thou overthrow all the plots and machinations which are formed and carried on by Antichrist, by all his abettors and adherers, and by all the adversaries of Thy Truth, either declared or working in the dark; so that the reign of our Lord Jesus Christ, Thy well-beloved Son, may not be hindered or delayed by all that they plot and plan together; but that it may ever advance

and flourish more and more, till it has reached its fulness and perfection.

FOR KINGS AND ALL THOSE WHO ARE IN AUTHORITY.

That the reign of Thy Son may prosper and flourish, may it please Thee, O Lord, to govern and direct by Thy Holy Spirit all Kings, Princes, and Lords, so that they may serve and honour Thee, acknowledging that the power they have comes from Thee. But specially, O Lord, we pray Thee for our King, that Thou wouldst prosper him in all things, so that he may be under Thy guidance, govern his subjects peaceably and in all tranquillity. Grant also that those of his blood and those who form his council, all judges, superiors and magistrates in this kingdom, to whom Thy sword has been committed, may be so prompted and led by Thy Holy Spirit, that nothing may satisfy them but the exaltation of Thy Name, and that they themselves and their subjects may with one accord submit to Thy Holy Word.

FOR THE MINISTRY OF THE CHURCH.

May it please Thee, O Lord, to raise true and faithful Ministers of Thy Word, who may perform the duties of their office so well and faithfully, that by the preaching of Thy holy Gospel, which they proclaim to us, and by the efficacy of Thy Holy Spirit, we may be so impressively affected in our hearts, that, forsaking ourselves and our own affections, we shall only desire to submit joyfully to Thy holy will, and thus be able to withstand the temptations of Satan,

and all the assaults which daily and hourly he attempts to make against us.

And grant at the same time that Thy good servants and Ministers may seek only to bring into the flock of this great Shepherd, Jesus Christ, the poor sheep that are wandering away from it; and to feed and maintain those that have already been brought into it; so that living in holy peace and brotherly concord under His leading, we may all, as Thou commandest us, worship Thee together as our only God, and give glory and honour to our Lord Jesus Christ, as to our Master, King, and Lawgiver.

TO CONCLUDE EVERY SERVICE.

To obtain all these our requests, and all other things which Thou knowest better than ourselves are needful to us, we further address and pray Thee, as this dear Saviour Jesus Christ has taught us, saying: Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

We ask Thee also to be merciful to us, knowing we are nothing but weakness; help Thou then our unbelief, and increase in us that faith we have received through Thy Holy Gospel, and of which we make a confession, saying: *I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ His only*

Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholic Church, The Communion of Saints: The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

The blessing of God our Father, and the peace of our Lord Jesus Christ be given to us, and be multiplied upon us for ever and ever, by the communication of the Holy Spirit. Amen.

NOTE.—In addition to these, there were extempore prayers both before and after the Sermon, the reading of Scripture and singing of Psalms.

DOMESTIC WORSHIP OF THE HUGUENOTS.

IN THE MORNING.

EXHORTATION BY THE HEAD OF THE FAMILY.

Let every one of us most humbly kneel down before the high and supreme Majesty of our great God and kind Father, acknowledging ourselves as we truly are, that is, poor and miserable sinners; and let us say altogether from our hearts as follows:

Cause us to hear Thy loving-kindness in the morning, O Lord; for in Thee do we trust.

Cause us to know the way wherein we should walk; for we lift up our souls unto Thee.

Deliver us, O Lord, from our enemies ; for we cry unto Thee.

Teach us to do Thy will ; for Thou art our God : let Thy Spirit lead us in the right way.

The Head of the family continues : Our God, our Father, and Saviour, since it has pleased Thee to grant us to pass safely through the night and to see another day, vouchsafe also to us the further favour that we may devote it entirely to Thy service ; so that we may neither think, or say, or do any thing, except to please Thee, and to obey Thy holy will, that by this means all our works may be to the glory of Thy Name, and to the edification of our fellow creatures. And as it pleases Thee to cause Thy sun to shine upon the earth to lighten us as regards our bodily concerns, vouchsafe also to illumine our understandings and our hearts by the bright light of Thy Spirit, to make us clearly see and follow to the end the straight way of Thy righteousness. And so, whatever things we may apply ourselves to, grant that our principal end and intention may always be to walk in Thy fear, to serve and honour Thee, expecting all our good and our prosperity solely from Thy blessing, that we may undertake nothing but what is agreeable to Thee. And grant also that we may so work for our bodies and the present life, that we ever look farther on, namely, to the heavenly life, which Thou hast promised to Thy children.

Therefore may it please Thee to be our protector, both as regards our bodies and our souls, *strengthening us against all temptations of the devil, and delivering us from all the earthly dangers that may cross our path.* And because

it is but poor work to begin well, unless we persevere, be pleased to receive us under Thy holy direction not only during this day, but also during all our life, continuing and daily increasing Thy grace in us, until Thou hast brought us to a full union with Thy Son Jesus Christ our Lord, who is the true sun of our souls, shining day and night without end, for ever and ever.

And that we may obtain all these graces from Thee, vouchsafe to forget all our past faults, forgiving them to us by Thine infinite mercy, as Thou hast promised to all those who will ask Thee from their very heart to be pardoned. And for them as for ourselves, we beseech Thee in the Name of Thy Son our Lord Jesus Christ, according as He has taught us to pray to Thee, by saying: Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, Forever and ever. Amen.

Grant us also grace, O Lord, to persevere in Thy holy Faith, which Thou hast planted in our hearts by Thy mercy; vouchsafe to increase it and to make it grow stronger day after day, till it comes to its fulness: and we now make a confession of it, saying: I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into

hell ; the third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost ; The holy Catholic Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, And the life everlasting. Amen.

IN THE EVENING.

BEFORE GOING TO REST.

Lord God, Eternal Father, may it please Thee, in Thy fatherly mercy, to look down upon us Thy poor servants, laying not upon us so many faults and offences, for which we must account before Thy righteous judgement, and by which we ceaselessly provoke Thine anger against us. And because we are too unworthy to appear before Thy holy Majesty, may it please Thee to receive us in the Name of Thy beloved Son our Lord, accepting the merits of His passion and death as a compensation for all our faults, and looking to the obedience He has rendered Thee, rather than to the many faults and offences we daily commit before Thy holy Majesty.

And now, O Lord God, since it has pleased Thee to create the night for the repose of man, as Thou hast also appointed the day for him, to do his work in, vouchsafe us the grace so to rest during this night in our bodies, that our souls *may* continually be awake unto Thee, and that *our hearts* may be lifted up in Thy love ; and *grant also* that we may, to satisfy nature as our *weakness* requires, so get rid of all earthly solici-

tudes, that meantime we may never forget Thee; but that the remembrance of Thy loving-kindness and grace may always remain impressed on our memory; and that by this means our conscience may have its spiritual rest, whilst the body takes its own. Grant also that our sleep may not be excessive, merely to please beyond measure the comfort of our flesh; but only sufficient to satisfy the frailty of our nature, so that we may be so much the better disposed for Thy service. May it please Thee also to preserve us pure, both in our bodies and our minds, and to protect us against all dangers, so that even our sleep may be to the glory of Thy Name.

And because this day has not passed away without our having offended Thee in many ways, according as we are but poor sinners; do towards us as it is with regard to every thing now hidden by the darkness Thou sendest upon the earth, and vouchsafe to cover also in the same manner and bury all our faults in Thy mercy, that we may not, on account of them, be put back from Thy presence. Hear us, our God, our Father, and our Saviour, through our Lord Jesus Christ, in whose Name we pray Thee, saying: Our Father which art in heaven, &c.

FOR GOD'S BLESSING BEFORE MEALS.

Thy creatures wait all upon Thee; that Thou mayest give them their meat in due season.

That Thou givest them they gather; Thou openest Thine hand, they are filled with good.

O Lord, Thou with whom is found the fulness of every good thing, be pleased to extend Thy

blessing upon us Thy poor servants, and to sanctify to our use the gifts we receive from Thy bounty; that we may enjoy them soberly and purely, according to Thy holy will; and by this means acknowledge Thee as our Father and the Author of all goodness, always seeking first the spiritual bread of Thy Word, by which our souls may ever be fed, through Jesus Christ Thy Son our Lord. Amen.

Deut. viii. 3. Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.

THANKSGIVING AFTER MEALS.

Let all nations praise the Lord, let all people praise Him.

For His merciful kindness is great toward us; and the truth of the Lord endureth for ever.

We give Thee thanks, O Lord God, for all the gifts we continually receive from Thine hand, and for that it pleases Thee to sustain us in this earthly life, providing for all our needs. And particularly do we thank Thee for that it has pleased Thee to regenerate us into the hope of a better life, which Thou hast revealed to us by Thy holy Gospel, beseeching Thee not to suffer our affections to be rooted in these corruptible things; but that we may always look up higher, waiting for our Lord Jesus Christ, until He appears again for our eternal joy. Amen.

NOTE.—It is unnecessary to say that the Reading of the Word of God formed the main part of the Huguenots' Family Worship, since it was many times a day their spiritual food, so that the meanest of them was mighty in the Scriptures.



